11

051
Wo

BV
2590
.A1
W66
1919/20

The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 33 AUGUST, 1919. NUMBER 1.

HOW THE NEGRO IS SOLVING HIS OWN PROBLEM.
THE CHRISTIAN ATTITUDE TOWARD THE NEGRO.

BY ROBERT R. MOTEN, PRINCIPAL OF TUSKEGEE INSTITUTE.

(Founded by Booker T. Washington, for the training of colored young men and women).

WHAT THE Negro is doing to measure up to the opportunities and responsibilities of Christian citizenship is an interesting story of a half century of achievement. It is an inspiration. Perhaps it may serve to suggest what the Negro can do to eliminate himself as a problem.

PROGRESS TOWARD ECONOMIC INDEPENDENCE.

Some one has observed that the first business of a good citizen is to be self-supporting. A good citizen does not wish to be chargeable to society. He wants to be counted among the producers, rather than among the consumers.

Fifty years ago the Negro did not own himself. He was chattel, and like the clothes on his back and the cabin that sheltered him belonged to another. When Emancipation came it is estimated that the Negro owned just 12,000 homes and had accumulated about $20,000,000 or about three dollars per capita. Most of the slaves, when set free did not have a single dollar and owned no property of any sort. Today the Negro owns over 600,000 homes and has accumulated more than a billion dollars of wealth or $85.00 per capita. Comparatively speaking this is small, but is an indication of progress. Negroes are conducting more than 50,000 businesses, including more than 50 banks, 700 drug stores, 1000 undertaking establishments, 240 wholesale and 25,000 retail enterprises. There are several building and loan associations helping industrious and thrifty Negroes to acquire homes. A number of insurance companies do a large business. The premium income of one company amounts to more than a half-million dollars annually. Perhaps I should mention the fraternal organizations. Some of them have erected buildings costing upwards of $125,000 and more. These buildings house businesses of Negroes and afford a sort of social and commercial center. These organizations are rendering a distinct service to the race and country by maintaining sanitariums and health bureaus.

The Negro Business League, organized in 1900 by Booker T. Washington is the

16686

great clearing house of Negro business and perhaps more than any other one institution has stimulated its development.

More than 4,000 Negro physicians, 3,000 nurses and 500 dentists minister to the health of the Negro, while 800 lawyers look after such matters as require the attention of an attorney.

THE BATTLE WITH ILLITERACY.

In fifty years the Negro has reduced his illiteracy two-thirds. 500 colleges and normal schools in addition to the public schools, are working at the phase of the problem. In many of these schools our youths acquire knowledge of some useful trade in addition to a knowledge of books, and develop habits of industry.

More than 2,000,000 children and young people are enrolled in these schools. They are taught by 3,500 men and women. I do not know a more sacrificing and unselfish group in America, than is represented by the Negro teacher. His salary hardly averages a dollar a day, and in the matter of facilities and equipment for the work expected of him, he must often face a most discouraging situation. Many agencies, like the Rosenwald Fund for Negro rural schools, the General Education Board and the Jeanes and Slater Funds, are doing much to improve these conditions. Several of the colleges and normal schools are operated by denominational boards. For most of our educational opportunities immediately after emancipation, we are perhaps indebted to these denominational agencies.

RESCUING THE DELINQUENTS.

The Negro Women's Clubs are doing a splendid work for the moral and mental development of our people. In Alabama, for example, they have established a boys' reformatory at Mt. Meigs with Augustus Sims, a Tuskegee graduate in charge, and now contemplate a similar institution for wayward girls. In a certain Southern city last year these clubs raised for charities and benevolent purposes more than $6,000. One of the Clubs is maintaining outright an orphans' home.

THE CHRISTIAN CHURCH THE GREAT LEVER FOR THE NEGRO'S UPLIFT.

There are 45,000 Negro churches in our country, with a membership of more than four and a half millions. Their pastors are their undisputed leaders.

Three denominations among them operate on an extensive scale, do their own publishing and operate missionary enterprises in Africa, the West Indies and South America.

To say that all of this has been the achievement of the Negro unaided, would be to say that he has lifted himself by his book-straps. Our hearts glow, with a warmth of gratitude when we think of the men and women of the white race who have given generously of their means and who often have given themselves to us. What they have done indicates the answer to our second question.

THE CHRISTIAN ATTITUDE TOWARD THE NEGRO.

The thing I am persuaded to suggest as of first importance, is a careful study and survey of the condition of the Negro; an acquaintance with what he has done, and what he is doing, his hopes, his aspirations, his struggles. While such a study would be suggestive, though general, I have in mind the Negro in your community.

A very prominent minister in a city

having a population of more than 150,000, with a Negro population of 50,000, made this startling confession: He said that he had lived and labored in this city for years, but not until recently did he know that the city did not provide a high school for its Negro youth. They will have a high school this year.

In an investigation of such a character, one would likely want to know whether the Negro is getting a just and living wage; what provisions there are for his leisure hours, his recreation; whether he is saving and what are his greatest hindrances in his efforts to rise from poverty and ignorance to a worthy place in the life of our great nation. You would inquire also whether he lives in healthful, wholesome, and cheerful surroundings; and what are the chances of his children for an education and profitable employment; whether he is contented and if not has he a just grievance.

With these facts in hand, I would suggest that in the spirit of the "Golden Rule," we should fearlessly, faithfully, but sympathetically do what ever is necessary to remedy the situation. Where one is guided by the spirit of love, by the spirit of the Lord Jesus Christ, he will not go far amiss.

IS IT WORTH WHILE?

During the Great World War, the Negro, may I say in all modesty, justified every investment that has been made in him of treasure and interest and sympathy.

Let me close with the story of a girl that was helped and became a helper to others. There was much doubt as to her parentage on her father's side, but she decided to rise above this circumstance and her surroundings and as she said, "Make a women of herself." She went to Hampton Institute, worked her way through school, and graduated, ranking high in her class. She married a man also a graduate of Hampton. They were industrious and thrifty. When he died he left her a competence in property.

By her own industry, skilful management and good judgment, she added to the estate. Meanwhile she educated five boys and girls who like herself were limited in opportunity and handicapped. When she died the other day, she left most of her property to the church of which she was a member and to two schools.

I could give a score of such stories of the lives of young men and women who have gone out from the many institutions that are the open door of opportunity to our youth. I give this one because I know it intimately.

Is it worth while?

AN APOSTLE OF GOOD WILL.*

BY ROBERT R. MOTEN, PRINCIPAL OF TUSKEGEE INSTITUTE.

Delivered on occasion of Hampton's 50th Anniversary. Copied from The Southern Workman (Organ of Hampton Institute).

In this time of the world's great strife, when there is universal longing for peace, it is well for us here at beautiful, peaceful, restful Hampton Institute, because of the wisdom, patience, and sacrifice that have gone into establishing it, to think of its founder, who worked out here in concrete form the fundamental principle of universal and lasting peace, equally as applicable to nations as to races.

The angel's song, "Peace on earth; good will toward men," meant good will toward *all* men, not to our own race or our own nation only, not to people of our own social status merely; it meant good will toward *all humanity.*

General Armstrong was able always to recognize humanity amid ignorance and poverty, as well as beneath race and color lines. It did not matter whether he was with the Kanakas in the Hawaiian Islands, or with the choice youth of New England at Williams College; as a captain of his company of Troy citizens, or in command of his Ninth Maryland Negro Troops at Gettysburg; whether he was adjusting relations between former master and slave on the Virginia peninsula or teaching two—and perhaps three races — the dignity and beauty of labor, and the grandeur and glory of service.

He had faith in all humanity, in the Negro, in the Indian, in the Southern white man. He believed in the ultimate triumph of right and justice and good will, in a wholesome and happy adjustment between races, and he was willing to work unfalteringly towards its accomplishment. It was this hopefulness, this zeal, with which he was able to thoroughly inspire those who were so fortunate as to come under his instruction and influence.

Thus we have this great institution with all that has grown out of it, not only other institutions, but what is more beautiful, its educational ideals—the

---

*Delivered at Hampton Institute, on Sabbath, February 4, 1917, in celebration of Founder's Day.

NOTE:—The Hampton Normal Institute and Agricultural training at Hampton, Va., was founded by General Samuel C. Armstrong, a half a century ago. It was the free spirit of free service that Armstrong taught. He taught a race the spirit of progress from slavery to self-respect, from enforced service to voluntary service, in the duty of the citizen and the obligation to the community and the neighborhood.

He founded it in free, intelligent skill, and hard continuous labor. He taught the obligations of freedom. * * * He launched the struggle of a race to deserve freedom to vindicate its citizenship, to justify equality of opportunity. It is given to few men to win by their own efforts, unaided by circumstances, opposed by prejudice, injustice, and contemptuous criticism, the victory which was General Samuel Armstrong's. His name will go down in history with Lincoln's as a great benefactor of the Negro race.—Taken from ex-President Taft's address at Hampton occasion of "Fiftieth Anniversary of Hampton's Institute."

This article of Doctor R. R. Moton is given in addition to his article (written for our Magazine) showing the larger opportunities given at Hampton and Tuskegee for the colored race. In our study of the Negro problem and our responsibility toward it we will find this article helpful.

Hampton Institute includes both the black and Red man in its educational training, and provides with equality to all men the good will that founded its existence.—EDITOR.

spirit of Hampton, and the spirit of the larger Hampton as well.

It is sometimes said that the Negro was placed in America and in the South by accident. That may be true. But I believe that the Divine Hand had as much to do with placing the Negro in America and in the South as it had with placing the Jews in Egypt. The Negro's presence may have added something to the annoyance of his white brother. It has certainly added a great deal to his economic, and much, it may be, to his religious and spiritual development.

Dr. Washington frequently expressed his pride in being a Negro. He was fond of telling what a wonderful chance he had to serve his race and through it the country. He was right. We Negroes of America have a wonderful chance, one almost to be envied, to help in shaping the lives, the destiny, not only of the Negroes of this land, but also those of Africa.

The opportunity and the grave responsibility of the white man, however, in shaping the destiny of the Negro people, are almost as great and even more awful to contemplate, because our language, our customs, our conduct, are very largely shaped in accordance with the standards of the race that surrounds us. What a wonderful chance God has given the white people, then, and especially those in the South, to set an example and to help, directly and indirectly, in the training of these eight or nine millions of people!

However much the white man may desire to shirk responsibility as regards the Negro, he must, in his sober moods, feel that he is really and truly his brother's keeper. Our activities are so intimately interwoven that the life and conduct of one race cannot but have its influence upon the other; and the stronger, more dominant race, must therefore have the stronger and more dominant influence, for good or evil.

Few men saw as did General Armstrong how necessary it was that the two races should be satisfactorily adjusted to the new relationship which was bound to follow Emancipation. He said: "Hampton has blessed me in so many ways. Along with it have come the best people of this country for my friends and helpers; and then such a grand chance to do something directly for those set free by war, and *indirectly for those who were conquered.*"

His object was not merely to help the Negro, important as that was, but to help the nation, the North and the South, white and black.

General Armstrong saw, as we today see and understand, that ignorance breeds disease, physical as well as moral. When the infection once starts, it does not stop in the alley or in the cabin of the Negro, but finds its way to the heights and to the mansions of the white man. He believed that the highest development of the Negro was very necessary to the highest development of the white man.

The Negro is sometimes accused of being a cowardly race. The fact is cited that the Negro did not rise up during the war between the states and massacre the wives and children of the masters who were fighting for his continued enslavement. His accusers forget that the Negro always kept fresh and alive his faith in God. His religion was his beacon light. There are also hundreds of touching instances that reveal something of the loving tenderness that existed between the slaves and their owners. I hold, and can hold, no brief for slavery; and yet it cannot be denied that there was much of kindness existing during the period, now happily passed, that constrained the Negro slave to protect with his life those left in his care.

It is my belief that kindness today, rather than cruelty, will bring about friendly co-operation between white man and black man, Teuton and Saxon, rich and poor, capital and labor—a co-operation we all so much desire.

NEW Y. M. C. A. BUILDING AT HAMPTON INSTITUTE COSTING $30,000.

Sad and humiliating as it truly is for the family, friend—yes, and race—of those who, charged with crime, are denied an orderly and impartial trial and unfortunately fall victims to the mob, it is much more unfortunate, in my judgment, for the mob, for their children and friends—yes, and their race also. The vicious reaction of hatred on the unfortunate possessor is far more to be dreaded than its results upon the humble creature who suffers from it. The white race should not, and will not much longer. I believe, allow such barbarous misrepresentations of our civilization. The world is coming more and more to the point where it will see that you cannot hate out, abuse out, shoot out, or *lynch* out human imperfections, real or imaginary. We are learning that any permanent eradication must come through patience, faith, kindness, and good will.

In the final analysis, the great glory of America will not be tested by its wealth, its learning, its skill, its culture merely, nor yet by its efficiency, important as these are. The real test lies in the ability of average American citizens—those who make and who execute the laws, those who have taken to themselves the great responsibility of directing the affairs of government, those who have been so greatly blessed with wealth and culture and influence—if they love their country, to see that absolute and exact justice is done to every man, rich and poor, learned and unlearned; that justice is done to those who are different physically from themselves; that black men and women are given a fair and equal chance for training and for education, a chance to live in pleasant and wholesome surroundings, are guaranteed life and liberty; that Negroes are taught to respect the courts of this country and not to feel, as the average Negro too often feels, that the court is a place for punishment only, rather than a place for justice.

Democracy and Christianity are being tested and tried as by fire, but I firmly believe that democracy, that Christianity, that America, will stand this test. After all the misunderstandings and friction, after all the bitterness and hatred, the sober thought of the educated, Christian white man of the South, as well as that of the educated Christian Negro, has come to the verge of a period when good will, and peace with honor and justice to all concerned. and mutual understanding, seem more possible than ever. While there are still prejudices and hatred on the part of some Negroes and white men in the South, it is well to keep in mind the fact that the Negroes of the South are not all lazy and criminals, and that all the white men of the South are not Negro haters and lynchers. Such incidents as the following have been happening ever since the war between the states, but they don't always find their way into public print.

A Negro was under indictment for murder. When the case was called in the superior court, it is said that General Toombs arose and said: "Mr. Clerk, mark my name as counsel for the defendant." The State's witness made a plausible case against the accused. At last the time for the defense arrived. General Toombs began: "May it please the court and you gentlemen of the jury. At the battle of Gettysburg, when General Pickett's charge had been repulsed, a Confederate colonel, severely wounded, was left on the field. The Federals were raking the ground with their batteries and no soldier dared to rescue his leader. At that moment a black form was seen to move forward through the Confederate lines, and, in spite of the lead and iron hail, he rushed to the wounded officer. He took him in his arms tenderly and carried him back to safety. That colonel was my brother. A hero who could do that at Gettysburg cannot be a murderer today. Stand up, Tom, and open your shirt." The Negro did as directed, showing the scar of the wound received in his heroic devotion. General Toombs left the case with the Southern white men of that jury who immediately returned a verdict of not guilty.

Many other stories could be recounted showing the continuance and growth of mutual consideration between the races. We have not yet forgotten San Juan Hill, while the heroism of the black and white troopers during the Carrizal tragedy is still fresh in our minds. Colonel Henry Watterson, in the Louisville *Courier-Journal*, thus describes that fateful event:—

"The black man fought in the deadly shambles side by side with the white man, following always, fighting always as his lieutenant fought.

"And, finally, when Adair, literally shot to pieces, fell in his tracks, his last command to his black trooper was to leave him and save his own life. Even then the heroic Negro paused in the midst of that hell of carnage for a final service to his officer. Bearing a charmed life, he fought his way out. He saw that Adair had fallen with his head in the water. With superb loyalty, the black trooper turned and went back into the maelstrom of death, lifted the head of his superior, leaned him against a tree, and left him there, dead with dignity, when it was impossible to serve any more.

"There is not a finer piece of soldierly devotion and heroic comradeship in the history of modern warfare," said Colonel Watterson, "than that of Henry Adair and the black trooper who fought by him at Carrizal.

"The historian of that brief but bloody drama has rescued the name of Henry Adair and written it high in the annals of American heroism where it will live with illustrious heroes of his race.

"I think the name of the black trooper should be rescued from obscurity and written side by side with that of his officer. If Henry Adair had survived this modern Alamo, he would have seen to it that this Negro was bracketed with him in the heroic annals of the affray.

"As Henry Adair did not live to do it, we should see that this justice is done. As the son of a Confederate officer who fought to the end of the Civil War, as a publicist who has studied the race question, and once, in serious honesty, preached the doctrine of separation of the races, I ask that from the records of that last fatal charge at Carrizal there should be recovered the name of that black soldier whose heroic loyalty to this white comrade touches the high-water mark of soldierly devotion and deathless courage, linking the two races that henceforth must live together and fight together to the end of time."

I am glad to say that the name of that colored trooper has been "rescued from obscurity." It is *Peter Bigstaff*.

EFFECTS OF OUR CONTRIBUTIONS TO THE FREEDMEN.

By R. W. McGranahan, D. D., Cor. Secy., Board of Freedmen's Missions.

A CHALLENGE. There is no mission work anywhere where the investment of a dollar brings larger returns for Church and Country than in work among the colored people.

A demonstration. Photographs would do it, of the "before taking" and "after taking" kind. But that might be impracticable and inadvisable. However, the living specimens are in evidence to every one who visits the field. Maybe I could introduce you to some of them. Suppose I could bring into one group all the young women who this year received diplomas from our mission schools—more than 100—what a fine looking group they are! Like a girl graduates every where, eager, happy, expectant, dressed so prettily but not extravagantly—but listen! *They all made their graduating outfits.*

What a fine thing it would be if it were possible to have you look in on a home where the daughter has been away at the mission school and note the neatly made clothes, the clean kitchen, the increased variety of food, etc., and contrast it with what you can easily learn was once the condition of that home.

Put the one room cabin, windowless, dirt floor, with its barren, treeless, fenceless yard from which the boy went to the "mission school" over against the modern cottage with its well kept yard adorned with all the attractive features of a happy home—the modest home of the erstwhile cabin boy, and listen to the eloquent story of what a little bit of mission money has done in thousands of cases.

The mission school has been the great home builder among the colored people. It was there they got their ideals. It was there they received inspiration, and the models furnished in the mission schools are found by the thousands all over the South.

Surely there is no need to dwell on the contrast between the ignorant, superstitious, immoral preacher and the product of the mission school, earnest, cultured, preaching the Bible Truth instead of depending on the physical excitement that had no connection whatever with the spiritual life.

In every one of the professions the source of supply for well equipped men and women has been the mission school. In a humble Negro home typhoid fever struck down one of the members of the family. The family knew little about how to care for the patient. The only physician available, a white man, came indifferently and took little interest in his patient. Death came and with it the conviction that the boy's life had gone because there was no physician available who cared whether he lived or died. The brother of the victim looked on silently but registered a solemn vow that if there was any way by which he could secure the training that would equip him to minister to his own people so that they would not be dependent on doctors who did not care, he would do it. He did not know then that there were good medical schools that were turning out hundreds of well equipped Negro physicians, but he presented himself without money at one of our institutions

PROF. J. E. JAMES AND CLASS OF BOYS AT HENDERSON, N. C.

and begged for the chance to prepare himself to be a doctor. He got the chance and made his way from the Grammar School on with a great zeal to serve his people to the utmost. As he advanced and he began to know more fully the fields where need was greatest he saw that the Negro physicians were rapidly supplying every community of colored people where they felt it would be safe for them to practice, but that the greatest need of all, the ministering unto the soul needs was woefully neglected, and his life purpose did not change, only the manner in which he should carry it out, and he prepared himself for preaching the Gospel of Jesus Christ to lost souls.

Then how much it has meant for our country that the mission schools have been training for citizenship as they have. When the Colored Officers' Training Camp was opened it was the mission schools chiefly from which the men were sent who gave such good account of themselves. The church schools were the centers from which those splendid Negro troops were recruited for which all friends of the Negro race are thankful.

If the motive for maintaining our schools and missions were simply patriotism it would be the finest investment possible. It is as much an act of patriotism to preserve brotherhood at home as it is to fight for democracy abroad, and there is no way of maintaining brotherhood better than in giving to those who need it the training for true Christian citizenship.

The material effects of the investment in missions in the Freedmen's work are simply wonderful, improved homes, improved methods of living, renewed visions of the possibilites before them, bank accounts, property ownership, etc., but all that is superficial in comparison with the transformation of human souls. What contrast could be finer than the old superstition and ignorance, the indolence, the absence of ambition or thought of improvement, the look on the face of utter hopelessness and helplessness over against the manly and womanly bearing, the Christian home and family altar and the power of a strong Christian character in the community. The one supreme purpose of all our missions is to produce strong Christian character. To that end school and industrial work and mission effort of every kind converge. There can be no other solution of any race problem than to make strong, well balanced Christian men and women of both races that come into touch with each other. When the spirit of the Master rules both races in contact with each other there can be no problem of race or any thing else. It is notably true that in communities where our missions have been planted the relation between the races has been greatly changed for the better. The unceasing emphasis in our missions on personal character and service as the supreme end and aim for life renders the leadership safe and sane and most helpful to their various communities.

The primary end of the schools is not simply the reduction of the appalling illiteracy among Negroes, but to teach the Gospel of Jesus Christ with an educational equipment that will fit the thousands whom we reach to be true evangels in their various walks in life. Our purpose is in the word of another, "Not to make the Negro smart but to make him good." Hence the Word of God has its established place in every department of all the missions. Not simply a Bible Chair but every teacher a Bible teacher is the aim. It should be gratifying to the whole church that our Freedmen's Missions stand among the very first in the South in their reputation for thoroughness and efficient literary training, but certainly more gratifying to know that these missions are especially known for the distinct type of religious training that they give. The supreme need of the Negro is spiritual leadership, well equipped, and hence the supreme emphasis must be efficient Bible teaching by those who know experimentally of the earnest and consecrated spiritual life.

A notable fact. By far the most potent influence in the Negroes' progress through the first half century of freedom has been the mission work of the Northern churches. The remarkable advancement from being a race of slaves to the present condition of the Negro Race in America is due chiefly to the opportunities afforded by the money put into the church's missions. Directly and indirectly these missions have reached practically every community of the ten million colored people. This is seen in various ways.

1. The missions have been the home builders, as has already been pointed out.

2. Practically all the teachers of the colored people were furnished through the church and philanthropic schools for fifty years. The only source of supply for the higher training and special training of teachers has been the church and philanthropic schools, and while the public schools have been doing an increasingly good work, their teachers have had to be found either directly or indirectly through these sources of supply.

STUDENTS AT HENDERSON, N. C.

3 The race leaders of the colored

people have been the outstanding characters which without opportunity for education loomed large in the days when freedom came, those who have had the opportunity of training in the Northern institutions, but by far the great majority come from the mission schools. If you doubt it search and see how few there are who are guiding their people wisely and well who do not attribute their success to one of these institutions.

4. The one saving influence over against the mockery of church life to which ignorant Negro churches were descending has been the mission church and school of the Northern church that has gradually shaped for the better the entire church life of the Negroes.

The church's money has done wonderful things among the colored people. But oh, how much remains to be done! Let not the church slacken in its support of this work which she took up so promptly when the way was open for her to enter upon it. There are sections still in the far South that are as needy as the fields in Africa. In supporting the missions we are proving our loyalty to Christ and our loyalty to our country in training a useful Christian citizenship.

THE STATUS OF THE FREEDMEN'S WORK AFTER NEARLY HALF A CENTURY.

By Mrs. W. G. Wilson, Camden, Ala.

(Read at W. G. M. S. Convention, Cambridge, Ohio.)

IT IS with no little hesitation that I appear before this great gathering of the women of the United Presbyterian Church, and attempt to say something that will deepen your interest in the work which the Church is doing among our people down in the Southland. I hesitate, first, because I am not a public speaker, and am not accustomed to talking to people from the platform. Down in Alabama, contrary to the usual custom in all well-regulated families, my husband is allowed to do the most of the talking for both of us. I hesitate, also, because in a time like this when everything is in a state of readjustment and reconstruction, when the church is face to face with great questions that mean so much, I feel that an abler pen and a stronger voice than mine are needed to hold up before this Convention the great work which I, a poor school teacher from the South, have the honor to represent.

And yet, I would be unworthy of my people, unworthy of the work in which I am engaged, and of the Master Whom I serve should I fail to make the largest possible use of this splendid opportunity to tell you ladies of the North something of the mission work of our Church down in Dixie Land.

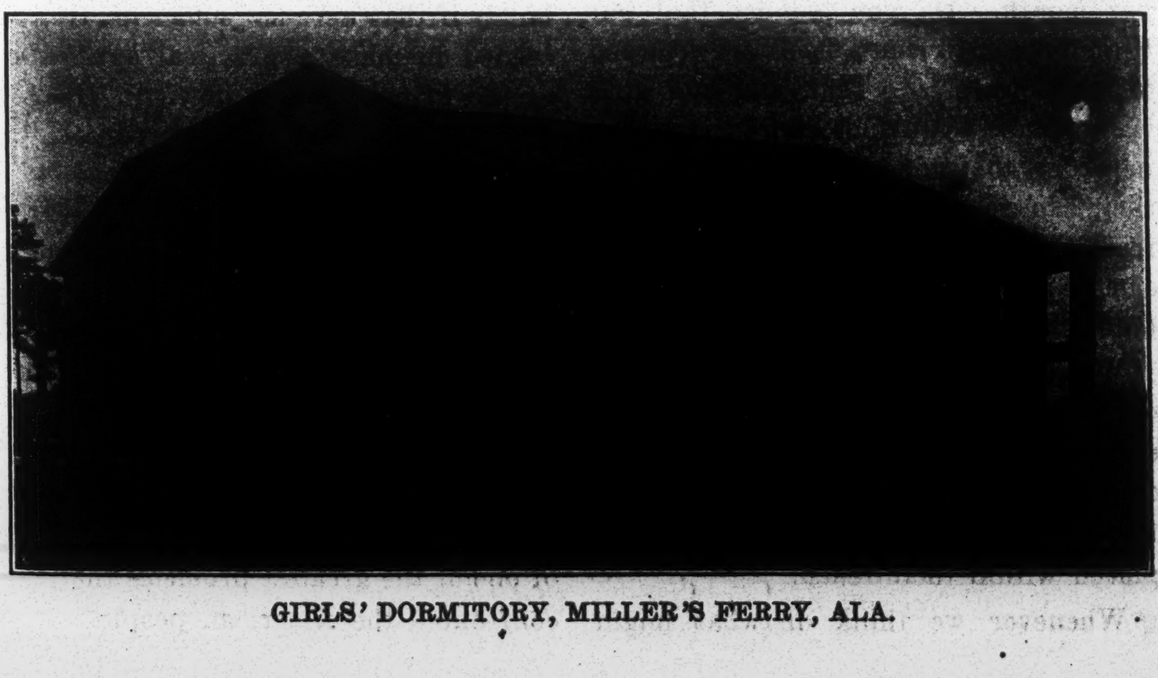
To speak of our Freedmen's Work, of course, would necessarily mean that I should speak of all of our work among the colored people of the South, from Virginia to Alabama, but I want to speak more particularly of the work in Wilcox county, Alabama, as that is the part of the work with which I am most familiar, having spent some of the best years of my life in that field. It might be well to say in passing, that our

Freedmen's Work was begun nearly half a century ago at Knoxville, Tenn., and from that point as a center have been organized and built up eleven other stations, in Virginia, North Carolina, Tennessee and Alabama. The work in Alabama was started thirty-five years ago in Wilcox County, and during the years that have followed, earnest, consecrated men and women have labored incessantly to bring home to the hearts of a needy people the Gospel of the Kingdom of Christ.

Now, after those strenuous years of labor and sacrifice, it might not be out of place to ask ourselves the question, "Has it been worth while?" Have the results been commensurate with the vast outlay the Church has made? If we take the printed reports of the Freedmen's Work, and go over the statistics, we may feel a sense of disappointment that they are so meager, that the totals are not more satisfying, but, friends, mere figures can never tell the thrilling story of the far-reaching work our church has been doing among the colored people of Wilcox County. Not until the books are opened up yonder will the complete history of the uplifting, transforming influence of these missions be known and appreciated.

Has the work been worth while? Let the lives of the hundreds of young people who have been helped by our churches and schools, and who have gone out from us with higher ideals of life, and broader conceptions of the brotherhood of man and the fatherhood of God answer the question for us. And then go to the little black piccaninnies on the great cotton plantations, whose door of hope would have been closed had it not been for our work, and you may read your answer there.

One of the greatest needs of our people as a race today is high ideals. A people without ideals cannot grow nor develop, but must remain on a dead level. We believe that the United Presbyterian Church is a church of ideals, that it stands for everything that is highest and best, and it has taken these ideals down into the great Black Belt of Alabama in answer to the Macedonian cry for help, and through the church, the Sabbath School, and the day school has held them up before our young peo-



GIRLS' DORMITORY, MILLER'S FERRY, ALA.

ple, and made life better and sweeter for them.

These in turn, as they have been helped, and inspired and given a new vision, have gone out and touched others with the touch that makes alive. I wonder if this is not worth while? Is it worth while to go out into the dark and uninviting places of the earth, the places that people shun, and bring help and inspiration and encouragement to those who need it most? Listen to the voice of the blessed Master as He says, "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Wilcox County, Alabama, is perhaps one of the darkest spots in the whole South. You may possibly get some idea of the character of this darkness, and of its density when I tell you that although there are more than ten thousand Negro children of school age in the county, the appropriation for their education was considerably less than four thousand dollars, that the schools for colored children run about three months during the whole year, and the teachers are paid from twenty to twenty-five dollars per month. Do you wonder that our United Presbyterian schools are crowded to overflowing, and that boys and girls walk from two to four miles every day in order to attend our schools, where they can receive instruction from well trained Christian teachers, where they can be in comfortable buildings, and attend school for nine months in the year?

We shudder to think what this section of our country might have been, how dark and hopeless might have been the condition of these people had it not been for the help you have so generously placed within their reach.

Whenever we think of what might have been the condition of the hundreds of young folks who have been brought into vital contact with our work, who have been taught to aspire, to strive, and to hope for better things, we feel like thanking God for that splendid spirit of service which seems to be one of the characteristics of the United Presbyterian Church.

It may be that had you not come, God would have sent us help from some other source, but who knows if the United Presbyterian Church did not come to the Kingdom for just such a time, and to meet just such a condition as this.

Our schools in Alabama are so located that they touch with their helpful influence the large plantations of the Black Belt, and around many a cheerless cabin fireside, where those things that make people better have been unknown, the great throbbing, sympathetic pulse of the United Presbyterian Church is felt as she prayerfully seeks to place in the hands of these brothers in black the key that unlocks the world's great storehouse of knowledge.

When our Master was on the earth, He not only preached the Gospel to men, but as if that were not sufficient, He proceeded to make a practical application of the principles laid down in His sermons by helping the unfortunate, the outcase and the despised to rise to a higher and better life. He took from the tombs, you remember, the man who was a terror to his neighbors, restored him to his right mind, and then sent him back to his people to show what great things the Lord had done for him.

And so, our church down in the Southland is doing practical work. It is helping materially to bring about a solution of one of the greatest problems that ever confronted the American people. They are taking those who otherwise might become a menace to society, training the head, the heart, and the hand and then sending them back into their own communities to become helpers and leaders among their own people.

The United Presbyterian Missions constitute the most substantial educational force in Wilcox County working among the colored people. We are the most potent and active agent for the uplift of more than twenty-five thousand human beings.

We have located in this county five stations employing more than fifty workers, and through these we are touching nearly fifteen hundred students, and through these students, many of whom become teachers, we are reaching and touching hundreds of homes and making them better.

The United Presbyterian Church is spending more than six times as much money for Negro education in the county as the whole State of Alabama, and we believe that we are doing more, by the Grace of God, to make those who come under our influence better people and better citizens than all the other agencies of the entire county combined.

The colored man is eager for an education. He is rapidly developing a racial self-consciousness, and is beginning to realize that his race is destined some day to make its own contribution to the world's civilization. Oh, I think one of the very best things about my people is their faith. The colored man has never lost his simple faith in God, nor his faith in his fellow man, nor does he doubt for a moment that right and righteousness will finally triumph in the earth. And so, friends, we don't know how, nor when, but we believe that just as sure as "God hath made of one blood all nations to dwell upon the face of the earth," that some day these black children of His, through trial and discouragement will finally stand in the front line of human progress.

But in order to do this, in order to take their places among the other races of the world, our people must be educated, developed, trained, and the best that is in them must be aroused and stimulated. This, thank God, is just what our missions are doing down yonder, and in doing this the good people of the United Presbyterian Church are not only helping our folks to shake off the remaining evidences of their two hundred and fifty years of bondage, but they are helping in a substantial way to prepare them to enter into that inheritance which the Father hath reserved for all of His children.

We need your help, friends, and we are trying to respond to your kindness in a way that will encourage the Church, and urge her on to greater efforts in the future. We are making tremendous efforts to measure up to the expectations of our friends. We know that we have far to go, and yet we would remind you that we are a long way from our starting point, and we are only half century on the road.

"Just fifty years—a Winter's day,
As runs the history of a race;
Yet as we now look o'er the way,
How distant seems our starting place.

Look farther back, three centuries
To where a naked shivering score,
Snatched f om their haunts across the sea
Stood, wild-eyed on Virginia's shore.

Far, far the way that we have trod,
From heathen kraals and jungle dens,
To freedmen, freemen, sons of God,
Americans and citizens.

A part of His unknown design
We've lived within a mighty age;
And we have helped to write a line
On history's most wondrous page."

Yes, with your help and God's blessing we have come a long way, and although we still have our faults, yet deep down in our hearts there is an intense yearning for knowledge, and light and better things.

"Out of the wilderness, out of the night
Hath the black man crawled to the dawn of light.
Beaten with scourges, and bound with chains—
A beast of burden with soul and brain.
He has come through hardships, trials and woe,
But the cry of his soul is, To know, to know."

Let us pray that God will continue to open the hearts of the good people of our Church, that through their missions down in the Black Belt of Alabama, they may help to send the answer to that cry.

THE FIRE AT CAMDEN ACADEMY, DECEMBER 3, 1918.

On December 3rd about 7:30 p. m., occurred one of the greatest misfortunes in the history of our school. It was just after the girls had gone to the chapel for study, and the boys and teachers had settled down for their work for the night that the alarm of fire was heard. We rushed to the scene as fast as we could to find that one of the upstairs rooms in Mary Carson Memorial Hall was afire.

About that time the alarm had reached the boys in their dormitory, and in a few minutes every boy was there to do what he could. The girls ran from the Chapel screaming, and crying and begging to be allowed to go upstairs in the burning building for their trunks. Some attempted to go up anyway, which only added to the confusion and danger.

The boys and neighbors worked faithfully, and succeeded in saving a number of the girls' trunks, a few mattresses, chairs, dishes, and such small things as they could snatch up quickly and get out of the burning building. There were twenty-six girls and three teachers rooming in the building, and it also contained the dining room and kitchen, where the meals for the boarding students and teachers were prepared and served.

The teacher whose duty it was to inspect the rooms at night had made her rounds, but we suppose that the room in which the fire started must have had a defective flue, and because of this the fire had been burning for sometime before it was discovered.

One of the teachers who was in the building when the fire was discovered rushed out to get some water to try to put the fire out, but the fire was so near the steps, and made such rapid headway that she was unable to get back upstairs, and so lost her trunk, and all her clothes.

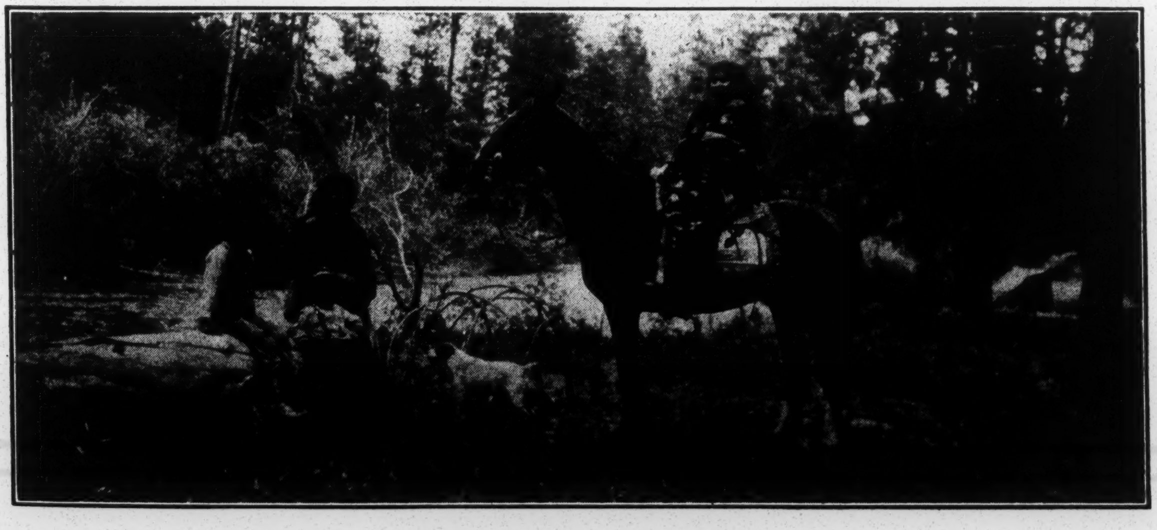
The Domestic Science teacher saved her trunk, but lost everything she had in the way of clothing. A number of the girls lost clothes and bedding. One of the boys had quite a laughable experience, but everybody was too excited to think about it then. He went upstairs to get what he could out of the building, and somehow he broke through the floor and fell down into the pantry and found himself in the can of sugar, and when he found that he wasn't hurt, and that the pantry door was unlocked, he immediately grabbed the can of sugar and brought it out.

We were greatly distressed as to what we would do with those who had lived in the building, and finally decided that

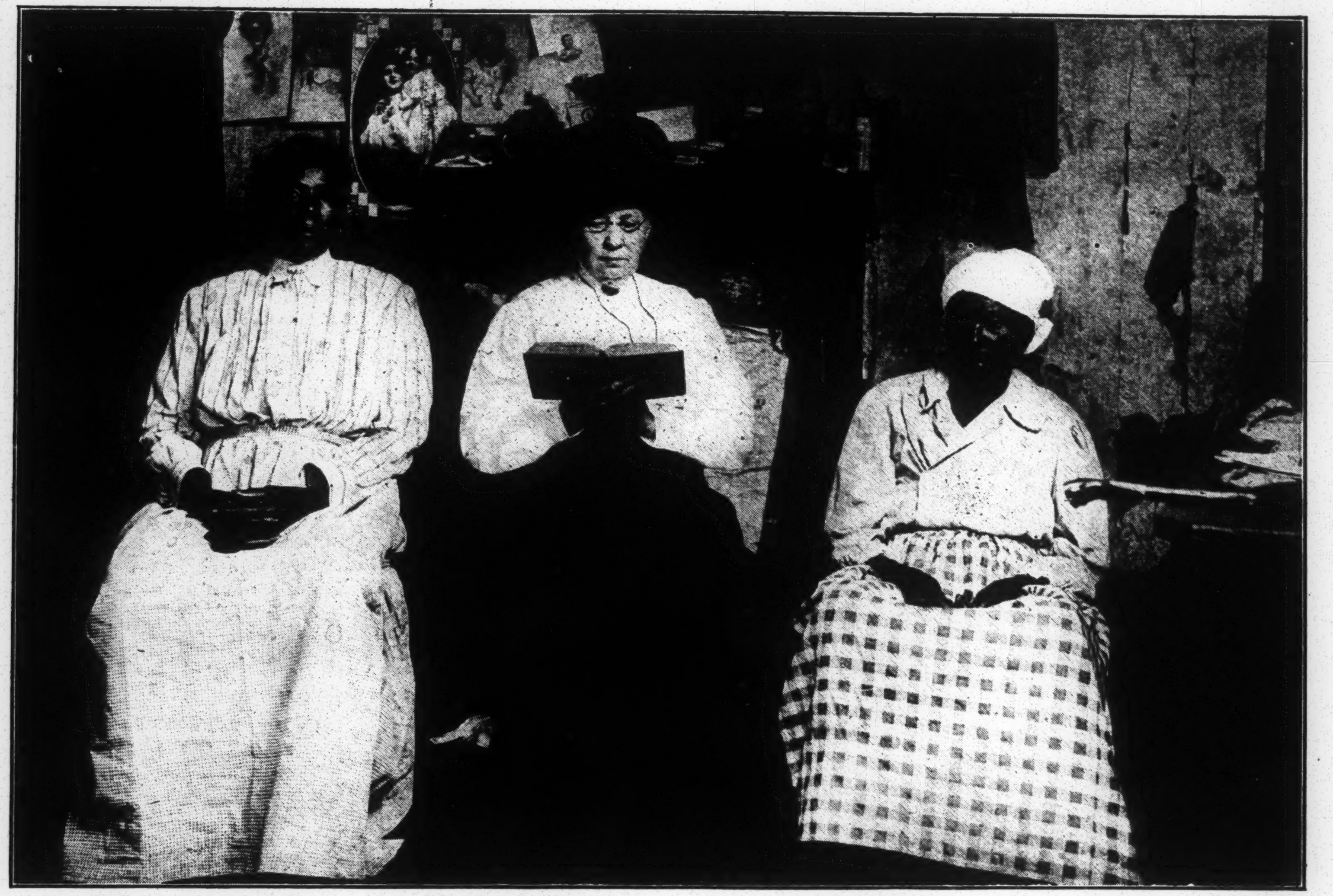
THREE WARM SPRING INDIAN WOMEN OF THE SIMNASHO DISTRICT IN HOLIDAY ATTIRE.

INDIAN WOMEN OF THE SIMNASHO DISTRICT.

SCHOOL GIRLS OF THE SIMNASHO DISTRICT.



WARM SPRING INDIANS.
Sweat House in Front of Horse Ready for Canvas Cover.



THE LATE JENNIE McCAHON, MISSIONARY TO THE FREEDMEN 1870—1919.

Miss McCahon as Bible Reader in the Homes of the Freedmen, Knoxville, Tennessee.

it would be best for the boys to give up their building for the night and sleep in the school building. This was done, and the boys slept in the school building on quilts, mattresses, or watever they could get, and the girls and teachers went to the boys' building.

The next question was, how to feed this crowd of sixty or seventy people, whose kitchen and dining room had been burned to ashes. We went to work early in the morning, and breakfast and dinner also were prepared in my own kitchen, and served in the chapel.

I forgot to mention that the boy who fell in the pantry, with some others, saved the most of the food stuff, including fresh bread, and the croquets that had been prepared for breakfast, so we didn't have much difficulty in feeding the crowd the next morning.

We had no school the next day after the fire, but everybody worked hard all day, and by night Mr. Wilson had succeeded in getting a kitchen range, tables, and dishes enough to have supper in the girls' new quarters, the boys' dormitory, using the long hall as a dining room, and one of the small dormitory rooms as a kitchen. Before the ashes were cold at the burned building, a range was up, and supper was being prepared at the other place.

Of course it took considerable work, and careful planning to get things thus adjusted in so short a time. The boys' belongings had to be moved to the girls' building, and vice versa.

We have been greatly inconvenienced because of the loss of this building and its contents. The girls had to be packed in the rooms as many as eight or nine in one room, and because of this fact, when the Influenza made its attack, almost every girl and the two teachers in that building were ill at the same time.

We are using an eight-foot hall for our dining room. This is entirely too small, as there is scarcely room for those who wait on the table to pass, and when the students are seated for meals, they are packed like sardines in a box. We are badly in need of more dormitory rooms for girls, a dining room, kitchen and laundry.

We wish to thank those friends who have remembered us by sending donations. Some few have sent money, some quilts, some bed linen, and one good friend sent us a very nice piano to replace the one we had burned.

Our friends and neighbors in Camden gave a donation of nearly a hundred dollars. We are grateful to all who have helped us in any way.

Mrs. W. G. Wilson, Camden, Ala.

Magazine Drive October 20-30

Goal **16,500.**

NEGRO FOLK SONG.

By Mrs. Tillie E. Johnson, Birmingham, Ala.

SONG WAS the medium through which the Negro slave expressed to the world his longing, his sorrows, his heart's cry; often in wierd moanings and ejaculations because words were lacking. They were the involuntary outbreak of suppressed feeling, born of the experiences that called them forth—the outpouring of the soul of the humble black slave. Bursts of wonderful melody, full of "voices of the past," they are one of the greatest contributions of the race to the world and are cherished in the hearts of all who have heard them as the only true American music and the spiritual heritage of a nation.

The following by a Y. M. C. A. worker is copied from the South Western Christian Advocate:

NEGRO SPIRITUALS IN FRANCE.

Some of the refrains of the Negro songs are so appropriate to the world situation and to France under present conditions that when I first heard them I was startled with their universality of emotional expression. An illustration of this is the refrain in perfect harmony, deep rumbling bass voices, sweet, high, flute-like sopranos, appealing contraltos, and all the colors in between, with a piercing, penetrating tenor to tip the topmost notes, singing the part of "The Old Time Religion," which goes:

It is good for a world in trouble;
It is good for a world in trouble;
It is good for a world in trouble;
And it's good enough for me.

Somehow you feel that the Negro in his folk-song has sung what is in all of our hearts. The old-time religion is about the only thing we have found that will cure this poor old war-worn, war-torn world. Yes, "The old-time religion is good for a world in trouble" and if this poor old crippled, bleeding world was ever in trouble it certainly is now."

Do you think I'll make a soldier?
Do you think I'll make a soldier?
Do you think I'll make a soldier?
A soldier of the cross?

This was another favorite camp song with its military and spiritual idea when sung by the black boys in khaki. The reputation won, when the test came, for coolness, reliability, and fearlessness answers the question in the song.

There is a class of Negro folk-songs that some one has named "Sorrow Songs." Songs of rare beauty, poured from hearts filled with anguish. They tell of disappointments, of sufferings, of unvoiced longings toward a better, kinder world—heart touching witnesses of the unuttered yearnings of an enslaved, unhappy people.

Of one of these it is told that after the Civil War a good deal of ill feeling was excited in the Sea Islands off the Carolinas because of confiscated lands. General Howard went down to address the people. Just before he began speaking, an old woman on the outskirts of the meeting began singing:

Oh nobody knows the trouble I've seen
    Nobody knows but Jesus.
Sometimes I'm up, sometimes I'm down,
    Oh yes, Lord,
Sometimes I'm almost to the ground,
    Oh yes, Lord.

The whole audience joined with her swaying their bodies as they sang. The General wept.

Another one of this class seems to have had its origin in the neighborhood of our mission at Miller's Ferry, Ala., as I've never seen it in print, nor heard it outside of that community. A "squad" of men, women, boys and girls, working in the cotton fields were singing it when I first heard it and never, it seems to me, was the plea for kindness, for help and sympathy uttered more plaintively.

Ise gwine a tell a my Lord,
Tell Him how you treat a me heah,
Treat me like a stranger heah.
Oh Lord, treat me like a motherless chile.

They seem to suggest the Psalmist's cry:

I am a stranger here,
Dependent on Thy grace,
A pilgrim as my fathers were,
With no abiding place.

The wail of the overburdened, thrice repeated as you have doubtless noticed is the custom with many of the songs is expressed in:

Oh Lord, oh my good Lord!
Keep me from sinkin' down.

And again we think of David's, "I'm sinking in deep mire."

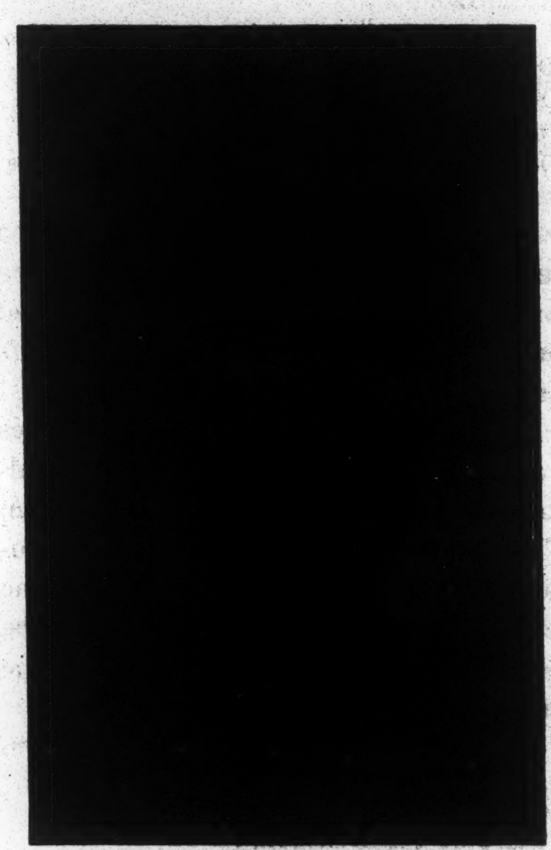
Perhaps the most affecting of these sorrow songs, when sung by a number is, "I couldn't hear nobody pray." The interjection of such words by a single voice, heard above the rest as, "In the valley," "with my burden," "chilly waters," "Oh Lord," while the chorus wails, "I couldn't hear nobody pray," produces a sensation on the hearer beyond words to describe.

Then there comes the universal favorite, "Steal Away," and we see there in the darkness the shadowy form of the slave after a day of toil one after another stealing away, fearful lest "Massa" might hear "Stealing away to Jesus" to pour into his sympathetic ear his soul hunger, his heart aches, his groping through the mists and clouds of ignorance for the hand of the Mighty One.

Of these songs a Black Belt woman has truly said, "They can't be sung without a full heart and a troubled sperrit."

The following in which each line sung three times, forms a verse, tells its own story:

Mother, is Massa gwine to sell us tomorrow?
Farewell, mother, I must lebe you.
Oh, mother, I'll meet you in hebben.
Oh watch and pray.



"AUNT LUCY"

"There were ten virgins when the bridegroom came," tells the whole parable in song and is a sample of many others. Some begin with Genesis and recite event after event, visions and dreams on through to Revelations, ending with the white robed multitude walking the golden streets, requiring a half hour or more to render them.

This hymn was made by a body of slaves whose master would not allow them to sing and pray. When he died their old mistress allowed them to sing and pray in their cabins at night. Then they sang this song with joyful shoutings:

Oh sing togedder chilen,
Don't ye git weary,
Dere's a great camp meetin' in de Promis' Lan'.
Dere's a better day comin',
Don't you git weary,
Dere's a great camp meetin' in de Promis' Lan'.
I feel de Speerit movin',
Don't ye git weary,
Oh pat your foot, chilen,
Don't ye git weary,
Dere's a great camp meetin' in de Promis' Lan'.

Then there's the song, "I've got a mother in de Promis' Lan', I've got a brother, etc.," whose length is limited only by the number of the singer's friends and relations.

Several masters and their families had a revival and their slaves were allowed one also. Many professed religion. This song, made up by one of the converts is a fair sample of how to become a Christian—one must go into the woods, down into some lonesome alley, or to the grave yard and pray:

Ef ye want to find Jesus, go in de wilderness, go in de wilderness,
Leanin' on de Lord.
I heard de angels moanin',
Down in de wilderness.
I heard de Debil howlin',
Down in de wilderness,
Leanin' on de Lord.

It is noticeable that the "weary" the "wanderer," the "stranger," and "mother" abound; the rare mention of "father" is an eloquent omission. Home is unknown, only the home "On the other side of Jordon" as told in:

Dis worl' ain't none o' my home,
My home is beyon' a de clous."

But through all these songs, even the sorrow songs, there is a breathing of hope, a faith penetrating the misty shadows into the great beyond. The slave spoke of death fearlessly as simply crossing over the waters and joyfully sang:

Roll, Jordon, roll!
Roll, Jordon, roll!
I want to go to heaven when I die,
To hear sweet Jordon roll.

At length the tired pilgrim whispered his last prayer, with quivering voice, sang his last song,

Swing low, sweet chariot
Comin' for to carry me home.

And saw—

A band of angels comin' after me,
Comin' for to carry me home.

And then he passed into the land where minor chords are changed to shouts of triumph.

I've got a robe; you've got a robe;
All o' God's children got a robe;
I've got a crown, you've got a crown;
All o' God's children got a crown;
Gwine to shout all over God's hebben.

Magazine Drive October 20-30

Goal **16,500.**

OUR INDIAN MISSIONS

THE OPPORTUNITY FOR THE INDIAN AFTER THE WAR.

By Rev. H. T. Jackson, Warm Spring, Oregon.

IT is confidently believed and asserted by those who have given much thought to and incessantly labored for the material, moral and spiritual uplift of our native Americans that a new era has dawned for them.

From a multiplicity of sources come the surprising and delightful reports of the Indian's intense loyalty and his patriotic response to the call to arms in the recent struggle for liberty.

The readers of the Women's Missionary Magazine will do well to review the issue of August, 1918, respecting the responses of our noble sons of America to the country's call; since then much additional data has been secured and it is earnestly hoped that some one well qualified will give us the whole story of the Indian's part in "Making the whole world safe for Democracy."

The Indian certainly proved himself a true American during the war. Of a total of 33,000 eligibles for military service, 8000 were in the army and navy when the armistice was signed. Of this number 6000 enlisted voluntarily, a percentage thought to be better than any other nationality represented in American citizenship. The Indians subscribed $15,000,000 to the Liberty Loans, a per capita record of $50.00 for every man, woman and child of their race in the nation.

Ten thousand of them joined the Indian Red Cross. Their patriotic effort extended into every phase of work and Indian women were particularly noted for their knitting. Mrs. Sarah Valandre on a South Dakota reservation established a remarkable record on a soldier's sweater which she began at 2:00 p. m. and completed at 10:30 p. m.

It has been well said, "For the part the Indian has played in the war, he has helped to create for himself a warmer place in the hearts of the white men of the country than he ever has held."

This leads to the consideration of some of the opportunities which come to the Indian for the betterment of his condition.

First, their contact with their white brothers in the camp, in the trench and on the battle front will serve to remove the long time prejudice, suspicion, and hatred which for several centuries have prevented the two races from mingling in the common walks of life. Particularly is this manifest in the association of the camp and in the united efforts at home in the conservation of foods and other products.

One of their noted leaders says, "The contact of peoples is the best of all education. I could give you unlimited instances where Indians by association with other people became in all respects like them in thought, speech and deeds. An examination shows that no Indians within the limits of the United States have acquired any sort of capacity to meet and cope with the pale faces and civilized pursuit, who did not gain that ability by going among them and out from the reservations; and that many have gained this ability by so going out."

Second. Our native Americans now have the greater opportunity to press home to the hearts of the white race the greater sense of obligation that people have to one another. Many feel a sense of injustice done to Belgium and other small nations and hence entered into the conflict to preserve the sanctity of treaties made between one people and another, great or small. Truly has it been said that, "The world will come into utter chaos if a man's word or a nation's word can never more be depended on," therefore, in view of the fact that our Indians participated heartily in the strife in behalf of the cause of small nations, a deepened sense of obligation to the American Indian is felt in remembrance of over three hundred treaties broken by the white people. The inate desire for freedom breathing forth anew in the breast of the Indian is leading him to plead for his rights, and this racial obligation is not only on the part of the American people and the whole world toward our native Americans, but on the part of the Indian race for the whole world, is an absolute essential for his race preservation, and one of its leaders has aptly said, "To miss this obligation, to belittle it, to repudiate it, means failure in individual life, and the extinction of the race."

WARM SPRING INDIAN BABY BAPTIZED RECENTLY AT WARM SPRING CHURCH.

Third. Contact in the ranks of the army service has presented an opportunity to the young men of Indian blood to witness the results of educational training in various schools, colleges and universities, and their having caught the inspiration, will have created a hunger for higher education, that henceforth they will no longer be educated dependents, but independent citizens of this great Commonwealth. In a recent action of our Government it has declared that those who complete a course in the Indian higher schools shall be considered citizens of the United States and such declaration will do much in fostering the determination to press forward with higher aims and ideals and blaze the way for those who follow.

Fourth. It is probably true, too, that association through the work of the Y. M. C. A. among the Indian soldiers and sailors, putting them on an equality with their white comrades will prove to be a good means of teaching the elements of true Christian brotherhood. The generous attention and fraternal interest so abundantly conferred have shown the Indian soldier boys, that they have not been discriminated against, but treated on a par with all others. This action emphasizes the teaching of our Master when He said, "By this shall all men know that ye are my disciples if ye love one another."

Fifth. The Indians in common with others have learned from war saving efforts to practice more economy. One of the youth of the Native American says, "Economizing has always been one of the hardest tasks of the Indian, but since the United States has been in the great struggle he is more than glad to help all he can which is a great lesson to him."

He has had it forcibly presented that statistics show that there are only 108 out of 1000 in the population of our country who have saved money. This compares very unfavorably with other nations. Two out of every three persons who die in the United States leave no estate whatever. The Indian boys and girls as well as others have been informed that our own America is the most wasteful civilized nation, and that it is time to call a halt, and that a more rigid practice of economy is not only good as a means of saving money or food or fuel for other uses, it is also a great benefit to the character of the economizer. In fact it is one of the habits essential to true nobility of character and if the Indians as well as the white race can learn economy through the war, all will not have suffered in vain.

Sixth. An opportunity will now be given to the Indian to stress as never before his legal status which has never been defined, or seemingly understood by the white race. A leader of the North American Indians says, "There is much confusion and anarchy if there be no definition of what those rights and obligations are. There is demoralization and misery where there is incomplete definition, for then the very foundation of society is insecure. The feeling of insecurity as a conscious or subconscious factor means the coming of all evils. The reservation Indian has his heart strangled by the fears that beset him. He does not know what will happen next. He knows that something is being done to him and perhaps for him, but having little or no part in its initiation, his interest may be only a morbid one. He cannot help matters one way or the other. This produces a paralysis of every virile mental force. It is appallingly true that the majority of the reservation do not even know what their rights are or where or how to turn in case of difficulty. A well educated Indian woman in pleading for her tribe a few years ago said, "My people don't know when they are citizens and when they are not, they send word to the Department, 'We want thus and so,' and the Department sends word back, 'You are citizens of the government; we cannot do that for you.' Then they send for something else, and word comes back, 'You are wards of the gov-

MEMBER OF WARM SPRING CHURCH.
The last of a family of thirteen children (the rest all dead).

ernment; we cannot grant you that.' Now in what position do we stand? Out of this uncertainty a feeling of helplessness and hopelessness arises and with it all too often ambition dies."

The people then only improvidently drift through existence, greedily grasping at every chance claim or snatching at every pittance meted out.

MEMBERS OF WARM SPRING CHURCH.

The sense of thrift and attainment is thus destroyed. Religion and education cannot be appreciated by desponding people and so it is stressed by thoughtful and conscientious friends of the Indians that a determination of the Indian's legal status is by far the most important matter affecting the welfare of the Red Race today. You ask what is the legal status of the Indian. One of their own number, a great leader, and of intellectual attainments has given the definition as follows, "The rights and duties, the privileges and restraints that an inhabitant of an organized community may enjoy or be obligated to by the laws of the country, and that he with the citizen body and the courts clearly knows constitute his legal status." In view of this definition, and all that it implies it is not surprising that at a conference of the friends of the Indians at Philadelphia last January, the following was among other resolutions adopted: "As friends of the Indians we urge the importance of pressing forward as rapidly as possible toward citizenship for the Indians and to that end we urge first, 'That the exigencies of the war have demonstrated the ability of the Indian to take full part with us in the defense of our common country, and we claim on behalf of those 8000 or more loyal native Americans who have served in the army of freedom, that full rights as citizens shall be immediately conferred upon them. Second, we urge that the principles embodied in bills extending citizenship to Indians, and in individualizing tribal estates, introduced in the House of Representatives by Hon. Charles D. Carter and Hon. Carl Hayden now pending, may be enacted without delay.' "

To sum it all up in a few sentences, the hearty co-operation of our native Americans will give an opportunity to present their claims for a larger measure of justice, and consideration; there will be cultivated a more tolerant spirit, a more generous sympathy and a wider degree of harmony between the best elements of the white race and their own, securing thereby the full recognition of the just rights of the Indians which will assist greatly in the strengthening of the principles of true democracy in our home land.

SOME OF THE EVILS OF THE RESERVATIONS AND THE NEED OF CHRISTIAN GOVERNMENT EMPLOYEES.

By Rev. W. A. Matthews, Simnasho, Oregon.

MOST OF the evils of the reservations are evils which result from old time customs and superstitions many of which still cling to the Indians. The Indian doctor, old time pagan religions, the tendency to subvert individual life for tribal life, the light manner in which too many regard their marriage vows, the common custom of gambling, the custom of days of feasting in connection with almost every event, these are the things that create the real problem for the missionary among the Indians.

In the "Program for Mission Study" the evils enumerated are as follows: The Use of Peyote, Dancing Taught in the Schools, Gambling, Sabbath Sports, Etc. These are the evils therefore that I am supposed to discuss.

Peyote is a mixture compounded by the Indian from roots and herbs. It has the same effect upon the human system as cocaine or opium. I am told that among many tribes the use of this mixture has become a habit with large numbers of both men and women. I am glad to say that it is a habit that the Indians of this reservation (the Warm Spring) know nothing about.

Gambling, however, is a common evil among Indians everywhere. Both men and women are given to this. This is one evil at least that the Indian did not learn from the white man. True gambling has to some extent been modernized for the Indian by the white man's deck of cards, but the Indians have innumerable games of chance which they themselves originated and which they alone play. The Indian never indulges in any of these games of chance unless there is something at stake. The laws of every reservation forbid gambling and when caught at it the Indian is promptly haled before the court and some form of punishment meted out. A great many of the government employees play cards. This is common knowledge among the Indians and the Indians firmly believe that these employees too are playing for a stake. Naturally the Indians wonder why these employees are not punished. One can readily understand that the work of suppressing gambling among the Indians will make but slow progress under these conditions. The man or woman who has the welfare of the Indian at heart would be glad to forgo card playing for the sake of the example. It is but an evidence of gross lack of interest in the welfare of the Indian.

There is less Sabbath desecration proportionately among the Indians than among the whites. The Indians are more given to attending church upon the Sabbath day than are white people. The city of Portland, Ore., is very proud of the fact that on a recent Sabbath one out of every seven of her population attended church. In the city people find

INDIANS OF THE SIMNASHO DISTRICT.

churches at their very door and the test mentioned above was made on a Sabbath when weather conditions were favorable. The average attendance at the Simnasho Indian Mission for the year ending April 30, 1919, was just about one out of every seven of the population of the Simnasho district. In favorable seasons we have at least one out of every four. Some of the residents live eighteen miles from the church. Some who come to services most faithfully live ten and twelve miles away. When we consider road and weather conditions here during the winter months we marvel at the faithfulness with which the Indians attend services. It is not the violation of the Sabbath on the part of the Indian that makes the missionary sick at heart. But not infrequently the attitude of some of the government employees toward the Sabbath day does. A few weeks ago a cattle buyer made his appearance at Simnasho on the Sabbath day. At the hour of service he was on hand to take away from the very church door Indians who had come to church. I later talked to this buyer and asked him why he came among our people to do business on the Lord's day. He told me that he did not want to come on that day but that the government farmer insisted that it would be the best day to get a line on the cattle situation. This government farmer is not a Christian and is proud of the fact. We have employees, however, who call themselves Christians and yet have absolutely no regard for the sanctity of the Sabbath day. It is the influence of these that makes the heart of the missionary ache ofttimes.

A SCENE NEAR SIMNASHO, SHOWING THE STONE FACE.

The other evil enumerated in "The Program for Study" is "Dancing Taught in the Schools." It is to be regretted that men and women paid by the people of this country to engage in a work supposed to be for the uplift of the Indian should be allowed to introduce this most detestable of modern curses among the Indian children of the boarding schools. Some weeks ago a scandal occurred in our boarding school

WARM SPRING INDIAN MEN OF THE SIMNASHO DISTRICT.
Taken at a Camp Meeting.

at Warm Spring. One night a number of the boys were discovered in the girls' dormitory. They had been admitted by the girls themselves. The mother of one of the girls complained to the Superintendent that she thought the dance was responsible. The Superintendent could not see it that way. And the dance goes on. A woman who had spent years as teacher in the Indian service said that she had noticed that a similar outbreak always occurred after the dances had been running for a while. The principal of the schools as well as the head teacher both told me that they believed that the dance contributed to these delinquencies. The woman who plays very frequently for the dances held by the white employees has commented upon things she has seen upon the dance floor used by this assembly.

PIPESHIRE AND HIS CHILD.
Pipeshire is an old Indian scout and lives in the Simnasho District.

Every evening during the Fourth of July celebration held last year at Warm Spring the white people held a dance. With one or two exceptions the Indians were but spectators. One evening one of the white girls on the floor seemed to specialize in high kicks. Her dancing was vulgar in the extreme. An Indian who was on the entertainment committee stopped her in the middle of a dance and told her she would have to cut out the high kicking or leave the floor. Yes I know you will agree with me that this is real elevating stuff to put before Indian boys and girls.

THE SIMNASHO INDIAN DAY SCHOOL.

There is a great need for more Christian government employees among the Indians. We are thankful for those who are Christian not only in name but in reality. We have some who never attend the dances, who never play cards, who really have the welfare of the Indian at heart. All honor to those who by precept and example do the work they are paid to do and who always seek the advancement of the kingdom of Christ. Pray ye that the Lord of the harvest will thrust forth many more such workers for these very needy fields.

The following is a letter which I received from Rev. J. A. Speer, D. D., which gives interesting items concerning the early work of Dr. Speer at this mission. The Indians to this day have a great warmth in their hearts for their first missionary. When they wish to greatly flatter me they say in their unaffected way that "I am all the same as Mr. Speer."—W. A. Matthews.

Portland, Ore., July 3rd, 1919.

Dear Brother Matthews:—

Your letter of July 1st came this morning.

By appointment of the Women's Board I began work at Simnasho, October, 1891. I spent the winter of 1891 and 1892 alone. My family I left in Kansas. I held services in the Simnasho boarding school.

In March, 1892, I brought my family to the Mission and for lack of a house we sojourned for a time in the Warm Spring parsonage. The Women's Board purchased a saw mill and other machinery to prepare lumber for the erection of mission buildings. That was a very busy summer for me. The Board employed Miss Eliza Black as Bible reader who aided me in the mission work.

By the middle of September, 1892, we moved into the Simnasho parsonage and in the latter part of November we occupied the chapel, dedicating it to the service of the Lord. The church was well filled with Indians and a number of white friends from outside the reservation together with all the government employees of the boarding school were present. We also had Rev. Joseph Alter and his wife, missionaries at Warm Spring, with us to aid in the interesting and impressive service. Quite a number of the Indians spoke, expressing their pleasure in having a "church house" and a permanent missionary.

Immediately the Superintendent of the boarding school brought the school children to the church Sabbath morning for Sabbath School and on Wednesday evening for prayer meeting.

On January 27, 1894, by authority of Oregon Presbytery I constituted session with Tulox Holiquilla and Thomas Seymore, ruling Elders from Warm Spring congregation. Rev. Joseph Alter was present and asked to sit with the session. Six pupils from the school were present asking to be received into church membership. After examination, request was granted. Next day, Sabbath, the Lord's Supper was observed for the first time at Simnasho. The six pupils were baptized, thirteen persons communed, Rev. Alter assisting in the solemn yet joyous service.

On March 18, 1894, the Lord's Supper was again observed in the presence of a large and deeply interested audience. Six Indians, four of whom were pupils in the school were received by baptism, nineteen communing.

On June 24th, the Lord's Supper was again observed, twenty persons communing, one received by certificate. We were then about to ask for an organization but those suitable for officers were called away by death. Soon after this the Simnasho school buildings were destroyed by fire which, of course, scattered the children and greatly interferred with our work which up to this time was quite hopeful. A change of employees previous to the burning of the buildings was another serious drawback.

In 1896 Mrs. Speer and I were transferred by the Board to Warm Spring, the two boarding schools being combined at that place. The Simnasho Indians plead for the rebuilding of their boarding school, but failure in securing this has worked seriously against the progress of that people in every way.

Very sincerely yours,

J. A. Speer.

CITIZENSHIP FOR THE AMERICAN INDIAN.

By Rev. J. A. Speer, D. D., Portland, Ore.

SOME MONTHS ago I listened to an address on the subject, "Are all men created equal?"

The speaker declared they are not, and he a prominent minister in a respectable church apologized to his audience or rather complained that he had been required to commit to memory the Declaration of Independence which he said declares what is not true. No really intelligent American can accept such a statement.

The speaker failed to discriminate in the use of words and his discussion fell far below the great theme he had chosen.

Lack of opportunity, want of persevering application or some mental handicap would account for about all the speaker had to say. He failed entirely to recognize self-imposed disabilities, and was regarding his subject from a purely human standpoint, his mind poisoned with the erroneous though too popular notion that our social distinctions are God made. The truth is these are man made and not God made.

We doff our hats to royalty and "have regard to him that weareth the fine clothing," but with God "a man's a man," let him be king or subject, master or slave, rich or poor or even an Indian. "God is no respector of persons" and he has created all men free and equal and "endowed them with certain inalienable rights, life, liberty and pursuit of happiness."

On this basis all men stand as equals before God. One inherent right of every man is to be recognized as a citizen of the country in which he permanently resides. Properly organized society may rightly impose certain conditions of citizenship, but such conditions should never deny to any one his God given rights, because of sex, race, color, financial or social standing. God is no respector of persons for any of these reasons.

REV. J. A. SPEER, D. D.
Portland, Oregon.

If one is not sufficiently intelligent to become a useful citizen, if one is immoral or vicious, if one is not in sympathy with the laws and purposes of government, if one is unpatriotic and unwilling to perform his or her duty to the state, such persons may and should be denied the rights and privileges of citizenship. Steps, however, should at once be taken to remove these deficiencies and if possible reform those who are susceptive and put the lawless under restraint.

Organized society is but doing its proper work, promoting its own welfare and that of the individual by using every means in its power to bring every adult dwelling within its province up to the standard of law-abiding, peace loving, patriotic and useful citizenship.

To fail in this is fatal to the welfare of the state. The work of Americanizing the inhabitants of this land is absolutely essential to the peace, prosperity and largest freedom of the inhabitants of the United States.

Until very recently the American Indian has not been allowed the privileges and rights of citizenship and even now but very few are allowed to enjoy this inherent right.

First, the Indian was turned over to the tender mercies of the army and a policy of extermination was inaugurated. Then a little later on the theory that the American Indian is a "passing race," they have been very largely segregated from the other inhabitants of the land and shut up on reservations, set apart for that purpose, I suppose, where they may quietly pass away without disturbing the rest of the world. Statistics, however, show that the demise of the Indian race is not to occur very soon for so far from being a passing race it is in fact an increasing race. Late statistics show a rapid increase in many of the tribes.

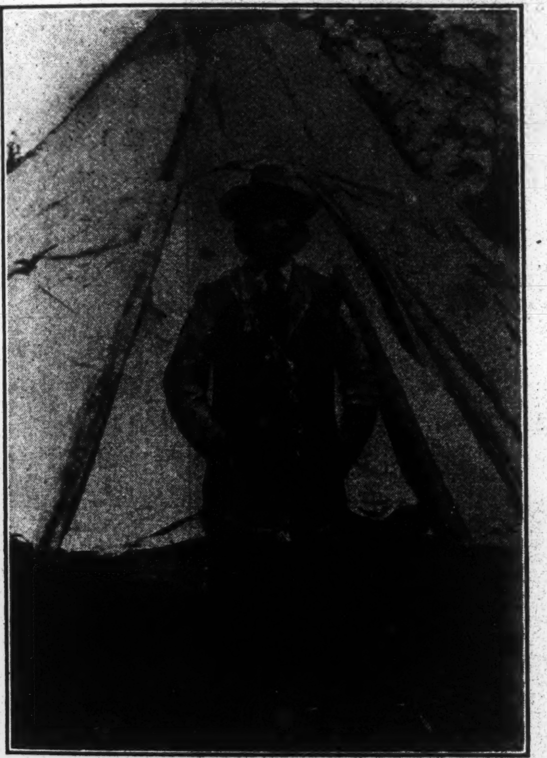
In spite of war and alarming mortality in some tribes it is the opinion of those best able to judge, that at the present time there are more Indians in the United States than when Columbus discovered America. The Indian is still a problem—an unsolved problem—and I submit the problem will remain unsolved until that people are Americanized and with other Americans have been exalted to citizenship.

If this is not done they are sure to be a source of trouble and with other un-Americans are liable to develop very serious trouble for our country as is seen in other lands today.

A clear majority is necessary to promote any good and worthy cause, but even a few can promote evil and work immense harm. Our country needs to look earnestly and promptly to its un-American population before it is too late.

As to the American Indian, the United States government has done much to hinder and prevent them from becoming truly Americanized. The reservation system is and has been very largely responsible for the present unfortunate condition of that really pauperized people. Indians are called "Wards of the Government," that is minors, in short, children and by law are held bound hand and foot in that condition. They are herded together within reservation lines, denied contact and competition with the white man, dealt with as tribes and not as individuals, they are practically separated from the world around them and made to feel they are a separate people from the world outside the reservation boundary line.

The tribe will therefore send their chief to Washington to carry their complaints or to enter into negotiations with the President whom they have been taught to regard as the white man's chief who alone can speak for his people. The Indian is not allowed to pay taxes, educate his own children, buy or sell or hold a free title to the land on which he lives. Nothing to develop individual manhood, nothing calculated to prepare him for taking his proper place as an independent, self-supporting member of the community or fit him for citizenship. The Indian is largely helpless, needs protection and must necessarily remain so while Government continues its present policy in dealing with him. Let the Government abolish the reservation, put the Indian on the same footing and deal with him just as it deals with other men. Let him have freedom to come in contact and competition with his brother man and let him feel that he is a real part of this real world where he must fight his own battles and provide for his own support and those dependent upon him. That is the way our ancestors rose in civilization and the only way for any people to make progress for the better.



HENRY SHOYER.
A very loyal Christian Indian. His suit is genuine buck skin, tanned and tailored by Henry's wife.

The display of loyalty and patriotism by the Indians during the late war, here at home furnishing large sums of money for the Government, in action on the fighting line by land and sea showing a heroism equal to the best, surely entitles them to confidence and recognition to the full rights of citizenship. No class of Americans has supported war activities or displayed bravery in battle in fuller measure than have these red men—"wards of the government."

American slavery was a contradiction of the Declaration of Independence and correction was made when the Lord brought our nation very low by the scourge of Civil War.

The present Indian problem is another plain contradition of that same immortal Declaration. The Lord grant that it too may be corrected and the red race its inherent right to political freedom before His compelling hand is again laid upon our fair land.

Let us as Christians remember that our church work is the only true starting point in the work of fitting the Indian or any one for the exalted right and privilege of American citizenship.

Captain John Smith, for many years Indian Agent at Warm Spring, said truly, "The Bible and the plow are the only civilizers."

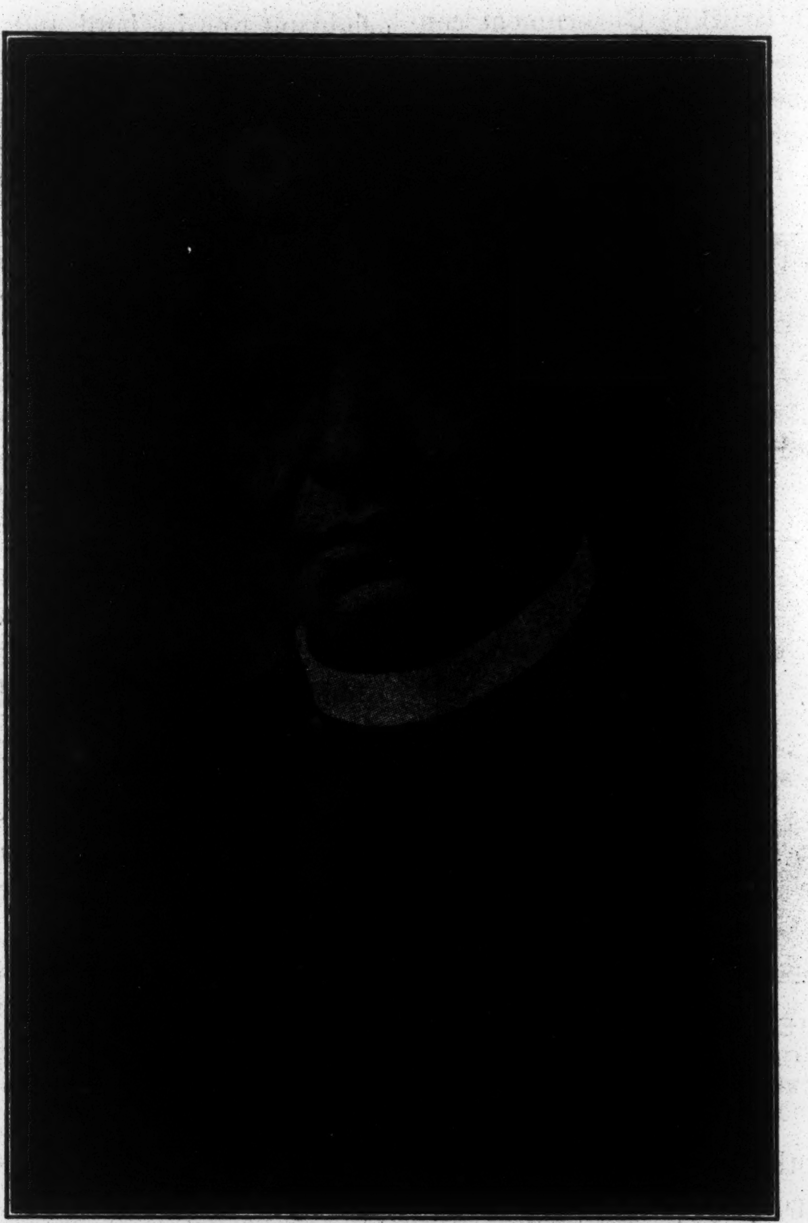
To bring "peace on earth, good will among men," we must obey the Master's command, "Go make disciples of all the nations, teaching them to observe all things whatsoever I have commanded you."

The Lord hasten His own good work.

THE AMERICAN INDIAN AS A CHRISTIAN LEADER.

Doctor Sherman Coolidge, a full blooded Arapaho, a noted clergyman. He has had a wonderful career. Picked up on a battlefield by an army officer when a child, was educated. Now is known as a leader for the American Indian in political, moral and religious life.

We are glad to note progress and distinction won by the American Indian. Some of the leaders are Dr. William Jones, a Sac and Fox Indian, graduate of



SHERMAN COOLIDGE, D. D.

Hampton and Howard; Charles Eastman, M. D., a great writer; Professor Hewitt; Angel De Cora Dietz, Indian artist; Henry Roe Cloud and Hon. Cato Sells.

The Indian must rise up by the help of almighty God and help solve his own problems. The Red Man has the gifts so much needed in skill, intellectual and moral soundness.

FOREIGN CORRESPONDENCE

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

RAMADAN BEGINS.

"Well," I hear some of the readers of the Magazine say, "What is Ramadan anyway?" It is the month (moon month, so is not the same every year) when the good Muslim fasts. That is, he refrains from eating in the day time and eats at night. Now I am not going to tell you all about this month of Ramadan in this Correspondence Department. I merely want to give you a short extract from the Egyptian Gazette telling you how Ramadan begins: It seems that the new moon was later in showing up this month than expected so the Muslims had to wait a whole day before the notice was given by the Muslim Court of Law. This is the way it seems to be done. The observations are made in Alexandria and as soon as the new moon is seen the event is officially telegraphed to the Sultan's cabinet in Cairo where the advent of Ramadan is officially announced by the firing of 21 guns at 10:30 p. m.

A unique meeting took place this year the first day of Ramadan. A large Nationalist meeting was held at midday at the Aboul Abbas Mosque in Alexandria which was attended by many young Egyptians both Muslims and Copts. Speeches were delivered on the occasion, the Copts congratulated their Muslim brothers on the beginning of Ramadan.

The spirit of Unity and Toleration has taken hold of all classes of people in Egypt. How much this spirit will facilitate the spreading of the gospel is something to keep us guessing.

M. FINNEY.

THE NILE FLOOD.

A flood is a calamity in most lands but it is not so in Egypt. But then Egypt is a land of paradox, in other words, "Topsy-Turvy-Land."

The common expression in Egypt is, "Are we to be blessed with a flood this year?" And the usual grumbler thinks not. But the latest reports from the Upper Nile Regions tend to show that the pessimism so far entertained by our irrigation authorities regarding the flood prospects this year will in all probability change to optimism. There has been a sudden rise of the Nile much earlier than usual. This rise was quite unexpected and if it continues for a few days more the fears prevalent in all agriculture circles regarding the scarcity of summer water for irrigation will be dissipated.

It will be recalled that in addition to the poor Nile prospects held so far, the Public Works authorities were compelled to open the Assuan reservoir during the recent events in connection with the unrest in Egypt, in order to raise the water in the Nile and thus enable steamers to travel freely owing to the fact that the Upper Egypt railway lines were cut by the mobs and it was found absolutely necessary to resort to inland water transport to replace the railway. This had to be done even at the risk of using up all the water which was stored up for the irrigation of the summer crops. Steamer transport was the only way by which the English, including the American missionaries were rescued from the fury of the mobs, and also the only way to transport troops to Upper Egypt.

This coupled with the fact that even before the recent events it was anticipated that the flood would be low this year, has been a cause of anxiety not

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

only regarding the rice cultivation but even regarding cotton and other important crops, as it reduced, the amount of water available for irrigation.

The sudden rise in the Upper Nile regions if maintained will therefore be a great blessing to cultivators and to the country in general.

M. FINNEY.

SANITATION IN EGYPT.

We have great times out here in Egypt trying to keep clean. It is what one would call a dirty country naturally. And when I say this I say it meaning no reflections on anyone either native or foreign to the country. The rainfall being very small in Egypt gives dust a chance to accumulate, and the winds in Egypt being constant and vigorous gives dust a chance to fly and carry with it all the microbes and germs it gets infected with on account of the density of the population. So we have reason here in Egypt to talk much on the question of sanitation.

Sanitation is a subject which the Government has taken up in rather a scientific way and a good deal of attention has been given to municipal sanitation. But constant vigilance is the only means of success.

The Egyptian Gazette the other day had in it an article on "Alexandria's Health" with the alarming headline, "Far More Deaths Than Births." The trend of the article was to point out the Municipality's remissness and it was done to a finish and I was interested in reading it especially that so many little sidelights were given on the conditions of life in the two cities of Alexandria and Cairo. It came to me that the readers of the Magazine might be interested just as I was so I am going to quote some lines from this article. You see we want the Home Church to know our Egypt as intimately as possible.

"The weekly returns of the Alexandria Municipality are very melancholy reading, and every week the deaths exceed the births in number, while typhus is allowed to pursue its way unmolested. A few days ago we had a review of the conditions of health in Cairo, and although, as we pointed out, the state of things in the capital is by no means reassuring, yet a comparison with Alexandria shows that the sanitary services in Cairo are more efficient than they are in Alexandria, which is far more favorably placed from the point of view of health. In the first place, the climate of Cairo is much more unhealthy than is that of Alexandria on account of the difference in temperature being all in favor of the latter city. Cairo has an average temperature at least higher than Alexandria by sixteen degrees Fahrenheit, while Alexandria is always better ventilated owing to the breezes from the sea, which blow over the city almost constantly. This great attraction of Egypt's commercial capital is entirely lacking in Cairo, much to the detriment of that densely populated city. Moreover, the sewage system of Alexandria which drains into the sea is another point in its favor, while the street system of Alexandria, where the thoroughfares are well-paved or asphalted is far preferable to that of Cairo, where the roads are always dusty and become mere lakes of liquid mud on the slightest rainfall. Furthermore, in making any comparisons between the recent returns for the births and deaths in Cairo and Alexandria, it must be borne in mind that during the late disturbances through Egypt has been passing Alexandria has been comparatively immune, whereas Cairo has suffered severely with the result that in consequence of the strikes the streets of Cairo remained for weeks untended. There was no sweeping or watering during the strikes in the capital, and the state of the city was deplorable, owing to the dirt that accumulated with the result that the flies and mosquitoes collected the microbes and spread disease throughout the city. * * *"

It might be interesting to some to hear the rest of the complaints against the remissness of the Alexandria Municipality, however, I have given enough to set forth some of the things to combat with in providing sanitation for these Egyptian cities. MINNEHAHA FINNEY.

THEBES PRESBYTERIAL.

Dear Friends:—

Let me tell you about our Thebes Presbyterial this year, and about our day in Gus where the Presbyterial met. There are five churches in this Presbytery having missionary societies, but we are so scattered that only three can get together once a year.

Sixteen of us went from Luxor, five of whom were school girls. We had to leave on a train at six-thirty. In the school we got up at five, and had an early breakfast before walking about a mile to the station. It was cold to start but soon warmed up. A little over a half hour's ride brought us to Gus. We all went third class, which means travelling in a small coach with wooden seats back to back, on each side of a narrow aisle. There is a small window between every two seats. It is not very comfortable for long trips nor when it is crowded, but we had it practically to ourselves. The price is half that of second class which we missionaries usually patronize.

DELEGATES—THEBES PRESBYTERIAL.

The pastor met us at the station with donkeys for those who preferred not to walk. About another mile brought us to the church, pastor's home and boys' school which are all in one building. Gus was one of our first churches organized in Egypt and in its life, zeal, and pastor is one of our best. It is not a wealthy church as a whole, but it is an intelligent one. We were taken to the pastor's home and entertained by his wife and her sister until nine-thirty when the train arrived from the other direction bringing the Kena delegates. We were served Turkish coffee and spent most of our time singing the new Psalms, teaching each other what we knew.

When we went down to the church we found it full. The program was good both morning and afternoon. There were papers on The Spiritual Life of the Society, The Work of the Women in the Homes, The Part Women Should Play in the New Laymen's Movement Here, Missionary News and other subjects. Our girls sang and gave a dialogue about China, its customs, religions and mission work there. The girls from the school at Gus gave the Thank-Offering service you had in 1917 which had been put into Arabic.

After the morning session, we went back to the pastor's house for dinner. A wealthy widow of the church, wife of a former elder, furnished the dinner and the cook, so it was not a burden on the pastor's wife. We had chicken soup, roast turkey, vegetables, a rice pudding and oranges. We began the afternoon meeting early for the Kena people wanted to leave at four, and we finished just in time for them. The rest of us could not get away before ten-thirty at night! So we all proceeded to go calling. The lady who furnished the dinner was not able to be at the meeting and we went there first. There we were served oranges. We made three other calls before dark and had tea or coffee at each place. About seven we had supper back at the pastor's. It was just like the dinner except the turkey was cold. We were all tried to death and almost dead for sleep by that time. But we sang some more and tried to play games to keep awake. Finally we were able to take the train for home. The whole train seemed empty and the conductor told us to ride in second class where the cushions are more comfortable. Some of the girls had never been on a train before and were glad to have the chance to see both classes. We reached home just a little before midnight, tired but after a fine day.

Sincerely yours,

Ida Whiteside.

My dear Miss Finney:—

I've been wanting for some time to get the enclosed sent off to you, and now I don't at all know whether it will reach you, nor where you are. But at least I'll start it as far as the Postoffice here, and trust it will reach you some time. We are alright here, and have had nothing to interrupt school work, though we have given up the village work for the present.

We are cut off from down country. A train came in three days ago and brough a month's post which we were rejoiced to see. There is to be no passenger service as yet, but we hope post will go and come once in awhile on a military train.

As for food, I think we are far better off than you folks. Eggs and tomatoes have been very cheap, and our only trouble is fuel. We are using wood mostly, though it is almost like burning money.

We still have a little jag which we are trying to make go as far as possible. If this reaches you, drop us a line to tell us about the Tanta friends, yourself among them.

With love,
IDA WHITESIDE.

I send the above letter from Miss Whiteside to show what the result of the "Unrest in Egypt" was in Luxor.—M. Finney.

A LETTER FROM A REFUGEE AT THE TIME OF THE UNREST IN EGYPT.

As I think of United Presbyterian women of America, my mind very quickly turns to our friends of Monmouth, Ill., and Washington, Iowa, and may this be a home letter to them.

We are refugees, but unlike many had a summer home awaiting us in Alexandria, when we were driven from our winter one in Assiut.

Two months ago we had every reason to believe that Assiut College would finish her school year, as she has for the past fifty years, but it was not to be, for the spirit of unrest that has for months been walled up in the Egyptian's heart, suddenly burst into lawlessness and a revolution was the inevitable outcome.

Armed, infuriated mobs, intent upon destruction of life and property surged through our streets and we were told by government officials to leave our homes. A new government school served as a fortress for foreigners and the Americans were given two large dormitory rooms there. We had soldiers rations, supplemented by bread and milk from our own mission hospital.

Assiut had but a small garrison and little ammunition when our condition was the gravest. Thousands of desert Arabs were trying to enter the town and join the mobs there, but officials had opened the bridge over the Nile and the Arabs were unable to cross by boat in large numbers. A machine gun scattered the town mob, but they began looting, and I can't tell you how thoroughly this barbaric work was carried on. Sixty shops and eight private houses were absolutely stripped and some burned to the ground. When one elderly gentleman returned to his home, a broken jug and an old white collar were all he could find.

These Arabs kept firing on us for several days and nights, but finally a sea-plane, carrying ammunition came from Cairo and two days later English soldiers arrived by boat. Railroads had been cut for two weeks. Other soldiers came the following day and we had no more anxiety, but strange to say, we felt little fear through it all. Mr. McClanahan was indulging in a bilious attack, and he felt quite willing that the offenders be given the freedom of the city and deal with him as they saw fit.

We had been in this school four days when the English authorities ordered us to Cairo, and a troop steamer was very quickly fitted up. We were allowed one day to pack and that was a memorable occasion, for some were leaving for America, and others for a vacation of uncertain duration, but we managed to go through everything we possess, put moth balls in the piano, pay our bills, etc.

I've never heard that any missionary

up to this time could afford a trip to Cairo by steamer, but here we all were, forty-five or more of us. (Please tell the Foreign Board that the Egyptian Government paid all bills): It turned dreadfully hot, we stuck on any number of sandbars for the Nile is not navigable at this season for large steamers. The fourteen kiddies seemed always to be near falling in the river through the open railings, the water was a constant problem, but thanks to the hard work and able management of our men and women and our Australian guard, we reached Cairo after four days without accidents or serious illnesses.

The mission circle there was wondrously kind, and a good drink, hot bath, and plenty of room, were never more acceptable. For eleven days we stayed in Cairo, and during our last forty-eight hours there, thirty-eight were killed and one hundred wounded. Some English and Armenians, but most of them Egyptians.

At least sixty Americans are waiting impatiently for a boat to America. So many furloughs are overdue.

It would be splendid if we could see all of you, and a very great pleasure to us if it were possible to entertain many of you in our own home. We shall never forget all you did to make our stay in America so enjoyable.

We have been exceedingly happy in Assiut, for our work has been very attractive and the Egyptian friends there wonderfully kind and sympathetic.

Mary, Paul, and little Neal are well, and the little boys, true to boy nature, contented with their fox terrier and a Sam Brown belt made from a shawl strap. Mary is learning to play tennis and has been interested in some silk worms that were given her.

Mr. McClanahan sends greetings to all of you, and we pray that you in America and we in Egypt may know Him and the power of His resurrection.

Very truly your friend,
Mrs. Neal McClanahan.

INDIA

Mrs. Chas. Stewart, Rawalpindi, India, Editor.

AN ENFORCED HOUSE PARTY.

By Eleanore K. Holliday.

Not being an experienced missionary, of course I cannot say if house parties are frequent institutions or not but from what I have been able to judge the type that took place from April 15 to May 1 is most uncommon, not occuring more often than once in fifty years, and so we new and green recruits felt quite privileged in adding one more unusual experience to this past eventful year.

Almost before we knew it we were merged into a family of forty-two, gathered up from Sialkot, Gujranwala, Zafarwal and Pasrur and established in the barracks of the Rifle Brigade No. 7 in the Cantonments of Sialkot; our rooms furnished with soldiers' equipment, our fare furnished by the quartermaster, our goings and comings directed by the General and the Deputy Commissioner.

But you ask: "Why such a metamorphosis?" The events as we look back over them seem like a dream, but if one refers to the newspapers of those dates, he finds stern hard facts as the causes for this strange departure from regular missionary regime.

During the war a great deal of caution, and strict laws against sedition propaganda directed against British rule in India were necessary on the part of the government. The signing of the Peace Treaty would bring those laws to an end and so something to take their place was necessary since all the Bolsheviki poison was not in Russia and there are still too many in India who, though they do not have the best interests of the people and land at heart, strive to keep the people constantly dissatisfied with present conditions.

For this reason the so-called "Rowlott Bill" was passed to deal with insurrectionists in an effective manner. Its passage was used as an occasion of "Passive Resistance" which at first took the form of closing shops, proclaiming fasts and a general discontinuance of traffic such as "tonga" and "coolie" work in the larger cities. Numerous misrepresentations of the bill were spread among the ignorant people who felt their liberty was being taken away and their lives endangered, while in truth it was made to save the land from the curse of the self-seeking agitators.

Early in April, Delhi was the scene of riots. On April 10, Amritsar and Lahore suffered at the hands of the mob. Buildings were destroyed in Amritsar and innocent Europeans were assaulted and murdered. Both cities were put under martial law and quiet is slowly being restored. But the poison spread and Gujranwala, a small city, where one of our important mission stations is located was seriously infected. The police were unfaithful and conditions were so unsettled that after long deliberation and prayer the missionaries decided to leave for a more protected place. God had been silently planning for them and the way was made simple by the presence of two Fords, Mr. McKelvey's and Mr. McArthur's, which carried the missionaries and what few necessities they were able to take with them. Twelve o'clock at night watched them leave and four o'clock welcomed them in Sialkot. At three o'clock in the afternoon the maddened mob which had destroyed by fire most of the government buildings and were on their way down the road to the mission houses were halted and dispersed by a bombing areoplane from Lahore. How thankful we were for God's guidance and protection.

We did not learn these facts until we were gathered in the barracks in Sialkot, which statement takes us back to the local events there. On Saturday night, the 12th of April, we were warned by the authorities that they could not guarantee the safety of the Memorial Hospital in the city and advised the occupants to evacuate. Consequently the whole troop of nurses, Christian patients and visitors deposited themselves about ten o'clock at night at the Girls' Boarding School outside the city proper. An armed guard of policemen were stationed on the compound that night and the two following, and each day added to the number of those gathered there for safety.

On Tuesday the authorities felt conditions to be more critical and ordered all Europeans into safe quarters. Again the Fords came into play and our household of eight missionaries were hurried to the other side of the city to Barah Patthar where further commands took us to the Barracks before mentioned. There rooms were being evacuated to make room for us. The next few hours were repeatedly punctuated by the arrival of huge mattresses, beds, more beds, chairs, tables and more occupants. Rapid arrangements were concluded for milk, bread, meat, tea and sugar from the government supply house. A room was selected for a dining room with an extension on the front porch. Servants were procured, and in an incredibly short time things were running smoothly with head committees and sub-committees taking charge. During the night a Ford load of missionaries from Pasrur swelled our number. Mr. McKelvey returned with Mr. Campbell to bring in the rest, and morning brought us the Zafarwal addition.

Our days were filled with eating, sleeping, waiting for news, longings to be back at work again, visits to government officials to enquire about new events and conditions, and the making of plans for our future action. Exciting tales come in from other stations from day to day. Mr. Bailey of the Scotch Mission stopped with his wife and children and the few possessions he had left after having his home looted and burned in Wazirabad. But after all, our chronicle of events was very calm as compared with many from other districts whose interesting histories may be heard elsewhere. The highest tribute possible must be paid to Fords and trucks which rendered invaluable service in every instance.

We are very proud of the quiet which reigned in Sialkot as compared with other cities its size and smaller. At the close of a week the authorities were assured of the safety of the departure to work again of those from Zafarwal and Pasrur and Sialkot, so the house party broke up, not with great regrets, for we were all anxious to be at regular work again, but with sincere thankfulness for such a safe retreat during the storm. It was necessary for the ones from Gujranwala to stay on because of conditions there but gradually the barracks emptied and stood ready for regular service.

Dear Friends:—

Long ere this you will have received the sad news of the home going of our beloved Mrs. Scott. She was ill only about two weeks with what at first appeared to be pleurisy, and suffered a great deal. The family were staying in Sialkot at the time for they had not been allowed to return to Gujranwala since the riots in April. As the heat of the plains was becoming very oppressive it was thought best to move her to the hills if possible. Accordingly she was taken to Landour, reached there May 31st and lingered until June 5th. Her husband, Dr. T. L. Scott, and daughter, Louise, were with her until the last. With them, we all miss her, for she was a mother and friend to all of us.

Conditions are slowly getting back to normal. Martial law has been lifted from all places except the railway lines. The men have all returned to their own stations and the ladies who have not yet been granted this permission are helping in other places. Some are taking their vacations early in the hope that they can open their work early in the fall.

The heat has been most intense for the past two weeks and there is little hope of relief until the rains come. We hope this may be soon, but the prospects are not good. The price of food stuffs still remains high.

Fighting still continues on the Afghanistan frontier. The Amir is asking for a cessation of hostilities but no terms have yet been agreed upon.

Sincerely,

JEANNETTE H. STEWART.

LIFE DIRECTORS.

$300.00 Each.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.

2. Capt. John Paisley. By his wife

3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.

4. Mrs. Emma H. Brown. By her husband.

5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.

6. Mrs. Mary G. George. By her son, Mr. W. S. George.

7. Mr. and Mrs. Daniel Cleary, by their daughter, Miss Fannie A. Cleary.

8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.

MRS. J. B. HILL, Treasurer.

TRIBUTE TO MISS JENNIE McCAHON.

MISS JENNIE McCAHON.

INASMUCH as it has pleased our heavenly Father to remove from our fellowship our beloved sister and co-worker, Miss Jennie McCahon, and inasmuch as her life was a source of inspiration to us and to all who knew her; we the faculty of Knoxville College wish to pay this tribute to her memory:

Her work in the South among the colored people extended over a period of forty-five years. She began her long period of service in the "McKee School" in Nashville, Tenn., in 1873. From that city she came to Knoxville and taught in the public school twelve years. In 1887 she began her work in Knoxville College which was established in 1875. The most of her life was spent as Bible reader.

Her zeal was unceasing. She worked from morning until night and sometimes far into the night. Miss McCahon would take during the year a vacation of only four to six weeks.

With her co-workers she was both congenial and sympathetic, always ready to make sacrifices to promote the welfare of others. Her long period of service and experience made her especially helpful to the young teachers.

Miss McCahon's interest in the students did not end with their graduation; she followed them with interest to their fields of labor, and through correspondence, ascertained the nature of their work and their progress.

She was an earnest, faithful member of the Women's Missionary Society of the local congregation. Her death leaves a vacancy there which can not be easily filled.

She has erected for herself a monument in the hearts of the colored people in the community in which she worked. She ministered to all who were in need, irrespective of creed or condition.

We extend to her sister in India and other relatives our heartfelt sympathy in their great loss, and, at the same time, thank God for her noble life.

Committee,

JAMES L. CARY.
CLARA SPEARS.
J. R. MILLIN.

MISS JENNIE McCAHON.

By R. W. McGranahan, D. D., Corresponding Secretary Board of Freedmen's Missions, Former President Knoxville College.

"Dear Miss McCahon has gone from us, what will we do without her!" "O, how we miss Miss McCahon!" "How she loved her flowers and she hardly ever came to see me but she brought me a flower!"

These and others were the expressions I heard from the trembling lips on dusky faces that told the sense of loss they felt as I moved among the people for whom the past thirty-one years of this, God's noble woman, had spent.

The home going of Miss McCahon on May 20, 1919, deserves more than a passing notice. She rounded out almost a half century of work among the colored people with a devotion to her work and an unselfishness in missionary zeal that is unsurpassed at home or abroad.

Her field of service extended from the "McKee School" in Nashville in 1870, through pioneer work in Vicksburg, Miss., and other places part of the time in public school work, but mostly under our Mission Board, ending with her thirty-one years of service at Knoxville College as Bible Reader and Church Visitor to the community adjacent to the College.

How far reaching was her life influence only eternity can reveal. Her method of work was the quiet, unostentatious kind, but the known results of it are found in transformed lives, many family altars maintained, reconciliations of domestic troubles, material help given to worthy ones in hundreds of ways, etc. Her own spiritual life was maintained most happily and her very presence in recent years has been felt a benediction by all who know her.

After she was compelled to give up her work a year ago for the period of waiting for the final summons, the groups for Bible study which had been blessed with her leadership continued to meet and from descriptions which I have heard of them they were wonderfully like that one in Joppa when Dorcas was taken away. One would tell what Miss McCahon had done for her family when sickness and lack of work had left them destitute, another how some member of her family had been saved through Miss McCahon, another how the Bible Circles that she had taught had changed the community, and so on, revealing how she was God's good angel to a great multitude.

Her early years of service covered the period when the missionary to the colored people was made to feel all the sting of bitter hate and ostracism from sources that might have been expected to be sympathetic. But Miss McCahon never posed as a martyr and accepted it all in the spirit of the Master and never dwelt upon or magnified such treatment. How greatly she rejoiced in recent years to see the changing attitude of Christian white people towards the efforts to uplift the Brother in Black.

What a beautiful fellowship was afforded by the furlough of her sister, Elizabeth, of our India Mission, during the year before last which they two spent together. Such hunger for each other's company after the long separation, such oneness in life purpose to save the lost, the one in America and the other in India—how much their company meant to each other and how we all dreaded the hour when they must say "Good Bye" with no human probability that they would ever seen each other in the flesh again! The good byes were said and ere long the reunion—not only of the sisters but of that large group of fellow workers through the years and of that goodly company that through her efforts were led to her Savior.

◆

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

"THE THREE C's"

The Centenary Celebration at Columbus, Ohio, June 20 to July 13, was the outcome of a successful effort of the Methodist Episcopal Church of the United States for one hundred and forty million dollars for work at home and in foreign lands.

The achievement of this task has thrilled the Christian church world. It was not merely a money raising scheme; it was more—it proved to be a vast program for missionary information and spiritual culture.

Many conditions conspired to make this Centenary Celebration a wonderful success. Inspired by the unanimous consent of the leaders in this "drive" for wider work there arose the desire to make a practical exhibit of the one hundred years of missionary expansion and also show conditions now existing awaiting the church forward movement.

To what proportions this celebration grew no one with a feeble faith could believe. The mobilization of the man power of the Methodist Church was amazing. Sixty thousand laymen began to study missions and became "minute men" and set to talking Christ and His church. For four years the Women's Missionary Societies have planned their mission study relative to the Centenary Celebration.

This wonderful machinery was not suddenly dropped into Columbus to show the progress and equipment of modern missions as carried forward by the Methodist Church without a stupendous amount of labor preceding its coming into existence.

While the spectacular was well cared for in the wonderful pageant of the "Wayfarer," the real object lessons and daily lectures by missionaries, was the power that remains for all, even those who could not possibly attend this special feature of the great movement of the church—millions for making the world better.

No needless sacrifice of lives, no hatred culminating in war and brutal force. It is a church with a "burning heart." To make conviction a reality, to give to every one a world vision.

It is said the boldness of the enterprise and the volunteer service to make the Centenary Celebration at Columbus, Ohio, a success, had marvelous influence on men and women, showing thousands of visitors the unselfish life and purpose of Christian Missions.

The Methodist Church should have an awakening to the call of God. All denominations will be quickened with higher purposes for self-denial. inspired by the zeal and organized labors of this great forward movement to win the world for Christ.

THE JULY NUMBER OF THE WOMEN'S MISSIONARY MAGAZINE SHOULD BE HELD BY EVERY SUBSCRIBER AS A BOOK OF REFERENCE FOR THE COMING YEAR.

OUR OWN WORLD MOVEMENT.

Stupendous as the task may seem to human mortals, nevertheless it is possible, with great possibilities of success to assure us in not only calling the United Presbyterian Church to its place and its duty in the world, but also winning many souls to Christ and also giving to the church membership a privilege for service never yet approached. We do not know what we can do in this our greatest undertaking to awaken ourselves to duty. We do know any thing that is in accordance with the will of God will succeed. We are inspired by events of sister denominations at work, yet we must have the supreme motive kept before us, namely, the will of God in our own lives.

Thousands of young men and young women are to be won to Christ and made ready for the call of the church to service. We must meet this great and thrilling event, we are approaching, in prayer and faith. We must not place money foremost. The money will flow into the treasury of the church as souls are born into His Kingdom.

MOBS IN WASHINGTON.

The mob spirit that has been rampant in Washington, immediately at the door of the White House, and right under the shadow of the dome of the nation's Capitol Building, in which innocent, inoffensive colored citizens have been slain and brutally beaten for alleged crimes of others, for which, in Washington, there is ample law for punishment, only proves how unsafe for native-born citizens whose skin happens to be as God made it—dark—is a country that entered the war "to make the world safe for democracy."

During the war, in which nearly 500,000 colored men cheerfully answered their country's call to arms, and who contributed $100,000,000 to help finance it, foreigners, the alien enemies, were secure in this country against such a mob spirit as prevailed in Washington. It is most discouraging to a people whose record for patriotism, loyalty and courage in every war this country has fought, is unsullied, should, after they had left 10,000 of their brave men on Flander's Field "to make the world safe for democracy," return to the land of their birth only to be mobbed, ruthlessly slain and brutally beaten for no other reason than their skin is of a darker hue than other native-born American citizens.

President Wilson, who spent six months in Paris, striving to secure justice for Poles, Italians, Greeks et al., who was occupied with the absorbing question of giving new territory to European victors in the world war, has been utterly silent on the matter of justice for 12,000,000 of native-born who gave their funds and their blood to secure justice for all, regardless of race, creed or color.

The influx to Washington of thousands of race-hating Southerners, who for years, unrestricted, have made lynching and burning alive colored men, and even women, a sport is the criminal class that has made a Berlin, a Vienna, a Petrograd, a scene of Bolshevism of Washington, the capital of a republic that guarantees, in its constitution, freedom and liberty to all. The patient ox has been gored by the bull of mob spirit. Is there no redress? Must the humble, patient, loyal colored man forever be the football of Southern prejudice? Why should our congressmen become unduly disturbed over the "rape of China," as they pronounce the giving of Shantung to Japan by the peace conference, when rights, privileges and happiness of colored citizens are being "raped" under their nose, while those, our returned colored soldiers, who fought in France for world democracy, are hunted down and slain like wild beasts?—RALPH W. TYLER. From *Ohio State Journal.*

Immediately following the disgraceful scenes in Washington, D. C., came report of "Chicago Race Riots" as unprovoked and unnatural as the riot at Washington, D. C. Cities allowing such scenes have a stain obnoxious and hateful to remember.—EDITOR.

THE NEW-WORLD MOVEMENT OF THE UNITED PRESBYTERIAN CHURCH.

The above is the official title of the Forward Movement of the United Presbyterian Church authorized by the last General Assembly.

The Central Committee appointed by the Assembly to organize and carry forward this greatest movement ever undertaken by our Church is composed of the secretaries and associate secretaries of all the Boards and Mrs. H. C. Campbell and Mrs. J. D. Sands representing the Women's Board. From the church at large Miss Kate Hill and Mrs. George M. Moore. Dr. J. K. McClurkin, Dr. J. Alvin Orr, Dr. C. S. Cleland, Rev. C. C. French, Messrs. Fred MacMillan, J. A. Gibson, J. Mason Prugh, W. P. Fraser and Dr. J. K. Montgomery, representing the Association of College Presidents.

The work will be in charge of a Chairman and General Secretary who under the direction of the Executive Committee consisting of seven members will direct the movement.

Dr. J. Alvin Orr has been chosen Chairman and Dr. George E. Raitt, General Secretary.

Five departments of work have been organized: Spiritual Life, Stewardship, Publicity, Finance and Survey. Each of these departments will be in charge of a director who will devote as much time to it as is necessary for the work.

The headquarters of the Movement will be in the Publication Building, Pittsburgh.

The purposes of the movement are spiritual quite as much as financial and reach out into the lines of dedication of life, deepening of the spiritual life, and in fact every thing that looks forward to the making of a strong church, equipped and zealous to do the will of the Lord.

The new initials "N. W. M." will soon be as familiar as our old "W. E. F."—household words in the entire church.

Let the whole church prepare herself for the biggest, finest, and most important work she ever did—to put the N. W. M. over the top!

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The Federate School of Missions had fine sessions, July 5-12, at beautiful Mount Hermon in the Santa Cruz mountains, California.

The United Presbyterians were undoubtedly proud of their able and devoted Mrs. J. C. Alter, who, besides being Field Secretary of the United Presbyterians, is the Chairman of the Federate School of Missions, and certainly Mrs. Alter was a fine leader throughout the School. At our opening reception, Saturday evening, July 5, on the lawn before the Inn, Mrs. Alter's pictures of Indian scenes were shown on a white background. Mrs. Alter having been a missionary among the Indians of Oregon; her Indian missionary work extending to nine years.

Another United Presbyterian present at Mount Hermon was Rev. W. O. Fisher, pastor of the First United Presbyterian Church of San Francisco, who preached at Mount Hermon Sabbath morning, July 6, and also led the prayer period on Wednesday evening, July 9. The "rally" of the United Presbyterian women was held in the auditorium tent on Wednesday afternoon, July 9, as that was the afternoon on which the denominations held separate "rallies." Business methods relating to the United Presbyterian missionary work were discussed at their rally.

The two text-books, "A Crusade of Compassion," and "Christian Americanization," were ably and interestingly taught by Mrs. A. Rosenberger, of Whittier College, Whittier, Calif., formerly Miss Flora Bell Patterson, of Monmouth Faculty, who has been a missionary in Palestine and was able to illustrate her lectures very interestingly with incidents of life as she saw it in that land. On Sabbath evening, July 6, Mrs. Rosenberger gave us an interesting address on "Some Phases of Life in Palestine."

MARY E. BAMFORD,
Press Secretary,
Mt. Hermon Fed. School.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

THE THANK-OFFERING'S PART.

In order to have the Thank-Offering do its full part toward meeting the pressing need in all our mission fields, societies should pray, and plan at once, to have the 1919 gifts to far excel those of 1918.

Can we do it? *Yes! If all are at it, and always at it.* Calls are loud and long for a large reinforcement of workers in every field, which means better and more extensive equipment. Societies should therefore put forth every effort in their power this fall, not only to have the regular givers to enlarge their offerings, but to add to the number of givers.

If the 90,000 women in the Church, instead of 30,000 were interested in the support of missions under the care of the denomination, what would not be done for our Lord?

Thousands of United Presbyterian women have given time and strength, and means to assist the government in its hour of need. *Will they refuse to help the Lord's work in its hour of need? Will they?*

This is the church's greatest hour of need in her mission cause. The world is wide open to the gospel. Hearts are hungry for the "bread of life" which we have to give.

"Shall we with-hold from a full supply,
Shall we not heed that others die?
Shall we not give of means and mind
The hungry to feed, the lost to find?
When our Master calls, shall we not give
Ourselves to Him to toil and live,
At home or abroad, as He shall proclaim
To our souls—that we may best honor His name?

Aye—a call is now sounding for you and for me.
Not only from nations far over the sea,
But it comes from the lands that lie at our feet,
It comes from the needy we pass on the street;
It comes from the homes of want and of woe;
It comes to our ears wherever we go."

O hear! The Master is calling.

CAN ANYTHING TAKE THE PLACE OF THANK-OFFERINGS IN OUR WOMEN'S WORK?

Can the giving of tithes? No! for the tithe is not a gift, but a debt.

Can the giving of the monthly contributions from the nine-tenths? No! for they are given as free-will offerings for designated objects.

Can giving to the proposed $10,000,000 "New World Movement?" No! for it will be given toward the entire education and mission work of the church.

Then what can take the place of the Thank-Offerings?

Nothing! No! Nothing!

God asks for tithes.

God asks for free-will offerings.

God asks for Thank-Offerings.

Should His people withhold any of these? No! No! No!

THANK-OFFERING ADVERTISING BY POSTERS RECOMMENDED.

The field of religious advertising is enlarging from year to year, thus proving that the heart can be often reached through the eye-gate, when the ear-gate is more or less closed to God's calls.

Through the eye, helpful messages can be given that do much toward the extension of Christ's kingdom.

The more a congregation needs to be stirred up on the question of gratitude, the more urgent are the calls for frequent expressions of thanksgiving, and the more necessity to advertise the Thank-Offering work.

Then why not keep the subject of Thank-Offerings prominent through the newest form of church advertising—attractive posters?

Suggested Posters for Church Vestibules.

Sixty Thousand More Women Wanted.

Who? United Presbyterians.

Where? In the missionary societies.

When? At once.

Why? Because God wants you, because the church needs you, because you need the help that comes from serving.

Will you enroll?

An Important Question.

Do you give to God a Thank-Offering?

If not, why not?

Will He accept your answer?

Your 1919 *Thank-Offering.*

What shall it be? In God's book of remembrance, will your record be, "well done?"

The goods we offer in return for giving Thank-Offerings: Joy in giving, peace of mind, favor with God.

Come and examine.

Helpful Hints.

For making posters, use heavy manilla paper or card-board (light tints preferred), colored crayons and Dennison's letters and figures of graded sizes. Make attractive with pictures: give something definite; be brief but dynamic; present the unexpected; avoid being sensational; suit designs to desired object; change frequently.

Utilize the taste of the young women, and give to the one who makes the most effective poster, a year's subscription to the Women's Missionary Magazine.

Why not have a poster display at the next May's Convention, and have each society compete for the best? Why not?

WHY NOT?

In a community where there are two or more United Presbyterian congregations, why not hold a Conference Thank-Offering this fall before the Ingatherings are held?

Where a Presbyterial is to be held this fall, why not plan an hour's conference on Thank-Offering?

In the larger Presbyterials, where societies are not widely scattered, why not have a Conference of congregational Thank-Offering Secretaries under the leadership of the Presbyterial Thank-Offering Secretaries? *Why not?*

In the past these have proved most helpful in stimulating to more liberal giving. *Why not now?*

Like Peter, I now write unto you, in which I desire to stir up your pure minds by way of remembrance. 2 Peter 3:1.

I will not be negligent to put you always in remembrance of these things, though ye know them. I Peter 3:1.

Suggestions for a Question Box Conference.

(Two-minute answers).

1. What is the object in urging the giving of daily or weekly offerings rather than annual offerings?
2. Why cannot the Thank-Offerings be used to make up the "mission budget" of a congregation?
3. Should money given as a Thank-Offering be used in paying a church debt or for congregational purposes?
4. Is it right for givers to designate their Thank-Offerings to objects not under the care of the Women's General Missionary Society?
5. In estimating the necessary appropriations for the mission work of the church for the year does the General Assembly include the work it has given into the care of the Women's Board?
6. Does the giving of large Thank-Offerings lessen the amounts given as contributions through societies, and the congregational gifts to the Church Boards?
7. What plan has the Women's Board for dividing the Thank-Offerings among the departments of work under its care?
8. How does the Women's Board meet the expense of giving Thank-Offering boxes and literature free to societies?
9. How can societies procure money to meet the expense of carrying on the Thank-Offering work in their congregations?
10. How can societies keep the Thank-Offering subjects before their members?
11. How can the Thank-Offerings of

congregations be increased from year to year?

12. What can Presbyterials do to enlarge their Thank-Offerings?

13. What can societies do to help the women of the church to be more intelligent givers to missions?

14. Why is it not enough for Christians to give their tithes to the Lord? Why should they give Thank-Offerings?

SUMMER SCHOOL OF MISSIONS.

Wilson College, Chambersburg, Pa.

Home and Foreign—Interdenominational.

Mrs. Mary Clokey Porter, Reporter.

Registration.

The third mile-stone of Wilson College Summer School of Missions marks the registration of 724 delegates, from 16 states, and representing 14 denominations. Delegates were present from Massachusetts on the East, to Kansas and Nebraska on the West, and from Wisconsin on the North to North Carolina and Texas on the South.

Faculty.

Miss Mary Peacock, Chairman.

Mrs. W. H. Farmer, Lecturer on Foreign Mission text-book, "Crusade of Compassion."

Miss Gertrude Schultz, Normal Class on same.

Miss Anna Milligan, Lecturer on "New Life Currents in China."

Mrs. Samuel Semple, Lecturer on "Christian Americanization."

Dr. J. F. Wilcox, Study Class on same.

Mrs. H. L. Remmel, Normal Class on Home Study text-book.

Mrs. Wallace Radcliffe, Methods for Women's and Young Women's Societies.

Mrs. Warren Carter, Methods for Junior Organizations.

Mrs. G. H. Ferris, Methods for Sabbath Schools, and Story Hour.

Mrs. John Y. Boyd, Bible Study Classes.

Miss Jennie M. Strevig, Bible Study Classes.

Rev. F. S. Downs, Bible Study Classes.

Mrs. Mary Clokey Porter, Prayer Circles.

Mrs. H. B. Taylor, Prayer Circles.

Mrs. Elsie Hand Klingler, Music Director.

Miss Elizabeth Neely, Fellowship Features.

Addresses.

Mrs. H. W. Peabody, Campaign for Recruits: The Rainbow.

Mrs. Helen B. Montgomery, An Appeal to Young Women to Enlist.

Mr. Tyler Bennett, The World As I Have Seen It.

Rev. H. F. La Flamme, The Inter-Church World Movement.

Dr. C. A. Brooks, Americanization.

Rev. Dr. E. D. Warfield, Sermons.

Rev. E. C. Black, Sermons.

Rev. Dr. J. R. Swain, Sermons.

Missionary Rally.

Brief talks by six home missionaries, ten foreign missionaries, and seven student volunteers.

Denominational Rallies.

Among the most delightful hours spent at the Wilson College Summer School, were on Tuesday, July first, when the entire afternoon was given up to family gatherings of denominations, under their own Camp Banners.

Near the United Presbyterian Banner —Camp Gordon (named for "Auntie" Gordon of India fame) were gathered forty-three representatives, largely from Newville, McConnellsburg and Webster Mills, Pa., members of Big Spring Presbyterial. From two to four o'clock were hours filled with devotions, and conferences on women's and church work for missions, with Miss Ida B. Little, Miss Anna Milligan, Rev. Dr. George M. Reed, Miss Sallie Dickey and Mrs. Mary C. Porter as leaders.

Independence Day,

July 4, 1919.

The celebration opened in the breakfast rooms, at 7:30 a. m., with gaily decorated tables, and a number of guests marching to patriotic songs. The morning program, with its classes, was observed as usual. A large and varied program of amusements and sports was carried out in the afternoon and evening, when many of the town people were present.

At 5:30 p. m. a fine picnic supper was served in the Wilson College Court, of which at least 500 delegates partook, followed by a fellowship song and vesper service. The evening was spent on the campus in "fun and frolic," yet young and old were not too weary to assemble near the Camp Banners at 9:30 for the regular evening worship.

Daily Prayer Circles.

The true spirit of prayer pervaded the entire atmosphere of the Summer School. In addition to the regular 8:45 a. m. devotional period in the Auditorium, some twenty prayer circles were held in the various rooming halls and under the trees. The time varied, according to the desire of each group, the favorite hours being 6:45 and 7:00 a. m., 1:30, 2:15, and 9:30 p. m.

Each day the attendance averaged over three hundred, and the interest all through the ten days was intense. In many of the circles, most of those present took active part.

The general theme chosen for the full period was, What is the Christian Life? Seven sub-topics were considered: The Christian Life is—A Life of Decision; A Life of Prayer; A Life of Faith; A Life of Self-Denial; A Life of Separation from the World; A Life of Consecration, and A Life of Service.

In several instances young women volunteered for the mission fields. The full result of these intercessory services, only heaven can reveal.

Communion Service.

The communion service on Sabbath, June 29, was conducted in the large College Auditorium, by ministers of three denominations: Lutheran, Methodist and Presbyterian.

The communicants in turn (some fifty at a time) went forward and stood around the pulpit, as the one who dispensed the elements repeated the words of Jesus, accompanied by the softest tones of the organ.

The four hundred and fifty communicants, representing sixteen denominations, will not soon forget those deeply impressive ceremonies.

Surely there was joy in heaven over the spirit manifested, of all—"One in Christ Jesus."

Sunset Services.

Under the Oak at Wilson, the brief addresses and the fervent prayers, often by missionaries, were most inspiring and helpful to the large numbers in attendance.

Plans for 1920.

Place: Wilson College.
Time: To be announced later.
Honorary Chairman: Mrs. Henry W. Peabody.
Chairman: Miss Mary Peacock.
Faculty: Much the same as in 1919.
Program: Ten days for Foreign and Home Missions.

=The New World Movement=
Of The United Presbyterian Church
Of North America

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "TRUSTING IN HIM."
AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eleanor W. Maconachie, Down, Ireland
Miss Davida M. Finney, Monsourah, Egypt.
Miss Mary Baird, Zagazig, Egypt.
Miss Christianita Totten, Henderson, N. C.
Miss N. Ethel White, Frenchburg, Ky.
Miss Irma G. Allen, Fresno, Cal.
Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.

NEW YOUNG WOMEN'S SOCIETIES.

Colorado Presbyterial, 1st Denver Y. W. M. S., 30 members, President, Mrs. C. M. McElhinney.

Oregon Presbyterial, Albany Y. W. M. S., President, Vera Perfect.

Detroit Presbyterial, Military Ave., Detroit Y. W. M. S., 12 members.

Butler Presbyterial, Meridian "Pearl" Mission Circle, 15 members, President, Pearl Roe.

Illinois Southern, Cutler Y. W. M. S., 10 members.

Allegheny Presbyterial, Mars McDonald Mission Circle, 14 members, President, Valley Darling.

Wheeling Presbyterial, New Athens, Y. W. M. S., 7 members.

San Francisco Presbyterial, 1st San Francisco Y. W. M. S., 16 members.

Delaware Presbyterial, Oneonta Y. W. M. S., 25 members, President, Mrs. Clifford Silliman.

The aim for this year is, "Wherever possible, a Young Women's Missionary Society. Every young woman, true to her Christian profession, a member of a missionary society." The Inter-Church World Movement aims to reach all Protestants whether in the church or not. Should our missionary societies stop short of every professed member of the church? Might they not go even to the by-ways and hedges?

"SONS OF ITALY."

Our Young Women's Missionary Society of the First United Presbyterian Church, Columbus, Ohio, has twelve mission study texts, "Sons of Italy," by Antonio Mangano, which we have finished after a very interesting period of study.

We will give the books to some other society wishing to use them.

Societies interested should correspond with Miss Myrtle Patton, 665 E. Second Ave., Columbus, Ohio.

WILSON COLLEGE SUMMER SCHOOL OF MISSIONS. (In Brief).

The sessions of the Conference at Chambersburg, Pa., June 28 to July 7, were held under most favorable circumstances. The setting, formed by the beautiful campus and surrounding grounds and the commodious college buildings, was ideal. The weather was fine. At times a little warm, it found relief the last afternoon when an electrical storm, accompanied by a heavy downpour of rain cleared the atmosphere. We had a delightful day for home travel.

Each day was begun in prayer and, at periods throughout the day, groups met, the last ones coming as night threw her mantel over all. Worship was held at the opening of each day's sessions.

Lectures and normal classes in foreign and home missions, methods of work in Sabbath School, the different missionary organizations, the Inter-Church World Movement, the Story Hour, the Student Volunteer Movement, an hour on stewardship, the pageant—all found a place in these days. Denominational rally day was one to be remembered. A group of 40, mostly from Big Spring Presbyterial, met under our banner, Camp Gordon, and held sweet fellowship together.

One pastor, Dr. Reed, of Newville, was in the company. Our Thank-Offering Secretary, Mrs. Mary Clokey Porter, and Miss Anna A. Milligan, Educational Secretary of the Foreign Board and one of the able leaders of the Conference gave very instructive and inspirational talks and answered many questions. At the close of the hour, a social time was enjoyed. The visitors declared the day to have been one of real worth and great pleasure.

The Sabbaths were quiet days with morning prayers, preaching services and vesper hours. We had a delightful hour with the home and foreign missionaries, past, present and future. Especially would we mention that veteran medical worker and beautiful character, Dr. Kugler, of Madras.

A unique service and one of real significance and value was the communion held on the first Sabbath. All the denominations of which there were 12 or 14 united in this service. There was unity of spirit, although a diversity of denominations. Ministers of three denominations conducted the service. It was truly a spiritual "get-together-meeting."

The Conference was delighted to have Mrs. Helen Barrett Montgomery for a short time. On the opening evening, she gave a beautiful tribute to the memory of Evelina Gravis who would have presided over this Conference had not the Master called her some months ago to dwell with Him forever. Mrs. Montgomery surpassed her usual strong earnestness in her talk under the Oak tree. And Mrs. Henry W. Peabody, the "mother" of the Conference and former chairman was there for less than a day, but she left a fragrant memory of her brief stay. Her eloquent appeals for Christian service extending from under the roof-tree to the farthest limit of God's world cannot have failed to reach ears and hearts that will respond most willingly.

Miss Mary Peacock, our worthy and talented chairman of the Conference and her helpers deserve special mention. Would that time and space would permit of a lengthy presentation to you of our charming Mrs. Farmer and her associate leaders, of the Conference hostess, Mrs. Jennings, who presided so gracefully and Mrs. Clinger, known better as Elsie Stewart Hand, of Northfield fame, whose leadership in the music was so wonderful.

Nor would we forget those who ministered to our physical comfort and appetite, nor our accommodating postmistress and aids. They were pastmasters in their lines.

Literature from at least nine Boards and the McAll mission made a formidable display in the literature room. Our own was well patronized and was second to none. The Central Committee's table did its usual large business.

Probably the most popular girl on the grounds was Ruth Warfield, daughter of our genial host and college president. She dispensed ice cream cones at seasonable hours, the hot days aiding and abetting her. The war tax did not curtail her sales.

The little reunions and afternoon affairs, the special stunts on July 4th, the Gettysburg trips, the luncheons for "35 up" and "35 down," the Benjamin Warfield scout-master hike, and many other features cannot be detailed here.

Summing it all up in a few words, it was a few days of rare fellowship, instruction and inspiration, ministering especially to the intellect and soul but was not unmindful of our social and physical needs.

How good and how pleasant it is when sisters, older and younger, can meet together for a few days and enjoy fellowship with one another, and united fellowship with our Master!—I. B. L.

A LETTER FROM MISS ROMA BEATTY.

My dear friends:—

I have for a long time wanted to write a letter to you, but hardly knew just what I wanted to say. You all know that my name has been taken off your list and another put on. Shall I say I am sorry to leave you or should I say I am glad?

I think I must be about in the position of a bride, who has always had a happy home with all the comforts, joy, friends and everything to make her life happy, but some one comes along who promises to love and support her through sickness and health. She accepts the new home and is happy, but the love for her old friends remains the same. I believe that is my position so I hope that my friends who have loved me and have done so much for me in the past will remember that I still belong to them even though another has taken up my support.

I still remember you and I shall still do my best to keep in touch with all who wish to have me do so. I have the names of several of my old friends and shall write to you as soon as possible and to others who will write to me and give me your address. I still need your prayers for the work is the same as when I belonged to you. I talked with one young woman in the city the other day who is interested, but she thinks we are on the wrong road. That we should be Mohammedans. She bought the Gospel of John and can read and I believe is reading it. Shall we not pray that her eyes may be opened that she may find the right way for herself?

As ever your friend,

Roma Beatty.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

PARSONAGE RE-PAYMENTS FOR APRIL 15th TO MAY 30th, 1919.

Boynton, Okla.	$ 144.00
Schenectady, N. Y.	100.00
Manhattan, Kans.	107.46
Military Ave., Detroit, Mich.	80.04
Trenton, Ohio	69.38
Woodlawn, Pa.	80.04
Boise, Idaho	55.50
Creston, Iowa	255.50
Boulevard, Philadelphia, Pa.	82.40
Bristol, Colo.	177.60
Farrell, Pa.	80.48
Waterloo, Iowa	105.77
Albia, Iowa	69.38
West Side, Monmouth, Ill.	83.25
Barstow Colony, Calif.	41.63
Ingleside, Calif.	37.47
Beechview, Pa.	129.48
Second, Spokane, Wash.	62.50
Economy, Ambridge, Pa.	26.00
Middletown, Ohio	91.58
McClellan Heights, Davenport, Iowa	24.98
Cincinnati, Ohio	30.00
Burlington, Wash.	47.18
Gary, Ind.	58.28
Everett, Wash.	25.00
Kenton, Portland, Ore.	16.50
Elmwood, Des Moines, Iowa	100.00
	$2181.40

PARSONAGE RE-PAYMENTS FOR MONTH OF JUNE, 1919.

Nampa, Idaho	$ 166.50
Ewart, Iowa	19.43
Monessen, Pa.	84.04
Moundsville, W. Va.	70.62
Oneonta, N. Y.	27.75
East Side, Tacoma, Wash.	649.50
Schenectady, N. Y.	94.00
Cincinnati, Ohio	30.00
Economy, Ambridge, Pa.	26.00
East Mansfield, Ohio	25.00
Assiut, Egypt	388.50
Donora, Pa.	40.00
South Omaha, Nebr.	55.50
Ontario, Oregon	40.00
Montrose Ave., Chicago, Ill.	60.00
	$1776.84

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburgh, Pa.

One more room taken in the Miller's Ferry Dormitory by Mrs. James H. Barron, of Johnstown, Pa., and one by Mrs. James Whitehead, of Emporia, Kans., in memory of Mrs. Hannah M. Whitehead. There are several more rooms to be furnished and then quantities of sheets, pillow cases, table cloths, towels, and bed spreads will be needed. In addition to the dormitory we have the Robinson Memorial Hospital at Miller's Ferry, and it is like all other hospitals in its need of all kinds of bed linens, table linens, towels, etc. Societies that are asking for "things to do" will please take notice!

The recent fire which completely destroyed the girls' dormitory at Henderson, took with it our six sewing machines, charts, and all the equipment of the sewing room, together with the domestic science equipment. Both these departments were located in this building. One good friend in California, who wishes her name withheld, sent a check for $25 to help replace one of these machines. I know there are others who will be glad to help equip our two departments here.

The roof on the school building at Athens has been painted and the building is now in good condition. There is a real live Women's Missionary Society here, doing good work. The tuition of some children, who would not otherwise be able to attend school, is being paid by some of the individual members and they are all doing their share to advance the work under the care of the Women's General Missionary Society. They are not satisfied with their present results, however, and they ask our prayers that they may grow and become better workers for the Master.

At Knoxville College, three of our workers will be missed next year. Miss Hamlin, the Domestic Science teacher; Miss Pusey, of the sewing teachers, and Miss Burkhart, the matron of McDill Hall. We are hoping to have these vacancies filled with efficient teachers before the opening of the school term.

An addition to Hanna Hall is to be built to make room for the girls at Camden, Ala. In addition to bed rooms, there will be a large kitchen, and a dining room which will accommodate all the boarding pupils, both boys and girls. This addition is necessary because of the loss by fire of the Mary Carson Memorial some time ago, which was used as a girls' dormitory.

On the 20th of May, Miss Jennie McCahon who for almost fifty years served as a missionary in Knoxville, answered to the call for higher service. Miss McCahon's last months were spent as a patient in Columbia Hospital. The end came suddenly and peacefully. "She was not for God took her." Her long life of loving service for the colored people in and around Knoxville made a lasting impression upon her co-laborers and the people she loved and served. Many friends will miss the gentle, faithful missionary, while they realize that for her to depart and be with her Lord "is far better."

All the schools had a successful year in spite of the handicap at the beginning when the Influenza was so prevalent. At present all are enjoying the vacation period and we hope for a full enrollment next term with every position filled with our usual efficient teachers.

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

Tama. Rev. R. G. Smith reports 60 pastoral visits, 60 hours in camp. Ministration in camp on account of sickness and death, 20; medicine distributed, 4; number added to church roll, 4; preaching services, 4; Sabbath School sessions, 8; Junior Missionary Society, 6; temperance meeting, 1. Four young men were baptized.

Now that school is closed Mrs. Smith expects to start a cooking class. How they will appreciate their share of the Cleveland Presbyterial Shower! Mixing and measuring spoons, cake turners, measuring cups, granite cups and pans, sifters, etc., soap, bandana handkerchiefs, Bibles and testaments, games and many other things too numerous to mention. A lot of these things for each of our Indian stations and quilt patches and yards and yards of new material. What a Shower! It was a regular pour down and money, money, money. What's the matter with Cleveland Presbyterial? The Secretary thinks Cleveland Presbyterial is all right.

Simnasho. Rev. W. A. Matthews reports 97 pastoral visits; 5 preaching services with an average attendance of 36; Sabbath School sessions, 5.

Picnic for the school children on Saturday the 21st.

Children's day on Sabbath the 22nd.

During the past school year we have had in the day school here no pupils above the second grade. The pupils of this grade with one or two exceptions have committed to memory Psalm 23, Psalm 1, The Ten Commandments, The Lord's Prayer and fifteen long Scripture verses.

Warm Spring. Rev. H. T. Jackson reports 75 pastoral visits; ministrations in camp on account of sickness and death, 10; number of Sabbath School scholars, 80; average attendance, 72; preaching services, 10; prayer meetings, 7; Sabbath School sessions, 5; missionary meetings, 1; offerings of congregation, $11.62; offerings of Sabbath School, $4.49; offerings of missionary meeting, 75 cents.

Donations: Cyrus Walker, Albany, Oregon, $2.00 for Beechkin; Mary Walganna, Spokane, Wash., $1.50 for slides; Mrs. James Ferguson, Bellevue, Pa., quilt pieces; Juniors, Albany, scrap books and puzzles.

Another Fourth of July Celebration is upon us. It lasts a week here. Indians are moving into the park very rapidly and it will soon be a "white city." Many of their friends who were with them last year are gone. (Died with Influenza). The memory of their presence then caused great sorrow. I fear we white people do not realize the depths of their grief for the departed.

We had a large attendance at communion service last Sabbath.

The Boarding School closed last Friday. We entertained the boys and girls on our lawn after prayer meeting last Wednesday evening and served refreshments. We love to see them happy.

Just a little mention of a desire for a stereopticon in the Women's Missionary Magazine, and the result—a cheque for $50 to be used for a stereopticon for the Indians came to the Indian Secretary from a friend in Los Angeles. This will make it possible to complete our list.

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Fourteen young ladies have been elected to go to our foreign fields for the first time and two others who had been sent home for health reasons have been reappointed, making a party at this date of sixteen who will be counted in the "407" Campaign. There are also seven missionaries returning, making the party at least twenty-three with probably one or two others whose applications are being considered. This is the largest party of young ladies ever sent out at one time by the W. G. M. S. We are deeply grateful to our heavenly Father for thus answering the prayers of those interested in the "407" Campaign. Salaries for the greater part of this number have been pledged. We confidently expect that all salaries will be pledged before the date of sailing.

The important topic in missionary circles at present is the New Wilmington Conference. All out-going missionaries are invited to meet with members of both Boards for three days before the regular date of the young people's conference. These three days are most precious. We get acquainted with all the new people and renew friendships with those who are going out for the second or third time. Much time is spent in devotion, and questions of vital interest to missionary life and work are discussed. While all are guests of the Board those going out for the first time are expected to stay the entire conference and at its close take a ten-day course in language study from Dr. Thomas F. Cummings, the most noted expert in the study of Oriental languages in America, if not in the world. Be much in prayer for this conference that before everything else the Spirit of God may be manifest in gracious power, that all hearts may be quickened and faith strengthened to plan and undertake greater things for the Master than ever yet dreamed of.

Letters from India bring the sad information of the death of the wife of Dr. T. L. Scott and mother of Miss Louise Scott. Our hearts go out to these bereaved ones and to the whole Mission in India for the going home of this consecrated wife and mother. Her work for the native women in India cannot be over-estimated. Of a quiet gentle disposition she won her way into all hearts as she taught them of the love that passeth understanding.

Quite a number of our Egyptian missionaries have reached the country in safety for which we thank the Father Who has heard and answered prayer.

We are confidently expecting that a great many people will buy our "407" Bonds, as soon as they return from their summer vacations. Quite a number of pledges have been for $1200.00 a year. Quite a number of others, smaller congregations, have pledged $600.00 therefore we must make up the necessary amount by the sale of our Bonds. We are sure there are many persons who could give $50.00 but would not feel financially able to undertake the support of a missionary. Pray that the Master will send the necessary money for salaries, outfit, traveling expenses, and support of work for all those whom He calls to His harvest field.

The writer of this article takes this method of expressing her most grateful thanks to the many friends who remembered her in prayer during her late illness, and not only for the ministry of prayer but for the ministry of flowers, letters, books, and every other kind of ministry that manifests the loving interest in the recovery of the friend. She intends to manifest her appreciation of all the kind attentions received by a greater devotion and consecration to the work of the Master than ever before.

Pray for the spiritual awakening in our United Presbyterian Church. Pray that many who now are hesitating may be led to volunteer, both young men and women, for foreign service. Pray that the money necessary for the proper equipment and financing of our foreign missionary work may be speedily forth-coming. Pray that divine wisdom may be given to those who are planning the selection of our missionary party. Pray that a great blessing may be upon the work of our representatives in Egypt, India, and the Sudan. Pray that the spirit of wisdom may be given to the Boards as they shall select and elect those to go as representatives of the church and the Master. Pray that they may be taken in safety to their respective fields, helped during the long tedious months of the study of Oriental languages, kept from suffering from home-sickness, and used mightily for the up-building of the Kingdom.

RETURNS ON LOAN INVESTMENTS.

April 15, 1919 to June 30, 1919.

Rev. D. W. McQuiston	$1800.00
12th U. P. Church, N. S., Pittsburgh	70.15
Rev. J. G. Thompson	62.50
Rev. P. C. Banfield	8.62
5th U. P. Church, Chicago	758.42
Total	$2699.69

Mrs. J. B. Hill, Treasurer.

WAR BONUS GIFTS.

April 15, 1919 to June 30, 1919.

Mrs. M. E. Stotts	$ 5.00
Four Mile Congregation	10.00
Carmel W. M. S.	14.00
Emma J. Brook	10.00
Anna B. and Maude Love	10.00
Mrs. J. P. McKenzie	1.00
Mrs. A. R. Tedford	1.00
W. M. S., Evanston	4.00
Mrs. J. B. Warnock	5.00
Mrs. W. N. Cowden	5.00
Miss M. E. Douds	25.00
Florence Stevens	5.00
W. M. S. Waterloo, Iowa	5.00
W. M. S., 4th Cleveland, Ohio	24.00
Women's Bible Class, 1st Philadelphia	10.00
W. M. S., Connellsville, Pa.	1.50
Mrs. A. M. McKee	2.00
Mrs. W. W. Lytle	3.00
W. M. S., Argyle Presbytery	17.00
W. M. S., Beaver Valley Presbytery	12.00
W. M. S. Caledonia Presbytery	5.00
W. M. S., Garnett Presbytery	1.50
W. M. S., Illinois Central Presbytery	12.75
W. M. S., Illinois Southern Presbytery	64.00
W. M. S., Monmouth Presbytery	1.00
W. M. S., Monongahela Presbytery	91.50
W. M. S., Philadelphia Presbytery	26.00
*W. M. S., Westmoreland Presbytery	50.00
Miss Elizabeth Warden and Sister	50.00
Mrs. H. T. McLaughlin	10.00
Refund	14.97
Total	$496.22

*Liberty Loan Bond given by the Women's Bible Class, Number 15, Latrobe, Pa.

Mrs. J. B. Hill, Treasurer,
5852 Bartlett St.,
Pittsburgh, Pa.

MORE BIBLES THAN EVER BEFORE.

American Bible Society Report for the Year.

The American Bible Society has just issued its Annual Report which shows that the past year, in spite of war conditions, was a record-breaking year from a point of view of the number of Scriptures published. More than 6,000,000 volumes were turned out by this Society, which is the largest Bible publishing agency in America. These have been distributed not only in this country, but in many foreign lands. More than half of the Testaments printed in recent years have gone to the men of the armies and navies of the world. This Society alone has published and distributed more than 7,000,000 copies to the soldiers and sailors of the Allies.

The Society has just celebrated its 103rd anniversary and during the century has published more than 134,000,000 volumes of the Scriptures in 150 languages. These have been distributed to all parts of the world.

The Society's budget, including costs of transportation, revision, production, and distribution, is approximately one million dollars annually.

The officers of the Society are: Churchill H. Cutting, President; William Foulke, Treasurer; William I. Haven and Frank H. Mann, General Secretaries. The offices are at the Bible House, Astor Place, New York City.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Mission Study Text-Books for 1919-20.

A Crusade of Compassion. (Foreign, Senior). Paper, 40c; cloth, 57c.

Mook. (Foreign, Junior). Paper, 35c.

Christian Americanization. (Home, Senior). Paper, 40c; cloth, 75c.

Called to the Colors. (Home, Junior). Paper, 30c; 3c extra for postage.

Helps and supplies for the new text-books will not be ready till September.

The Central Committee, which publishes the Foreign Study Books, asks us to give them an estimate before October of the books we will require this year. If all organizations will let us know soon how many books they expect to need it will help us very much in furnishing this estimate. Please order study books and helps EARLY.

Prayer Cycle. Price, 10c each; $1.00 per dozen.

That you may have some idea of the encouragement that comes to our missionaries and their helpers from the knowledge that some faithful ones at home are praying for them definitely at stated times, we publish the following letter received recently from one of our earnest missionaries in Egypt. May it encourage us all to be more faithful in our intercession for those who are depending upon us to uphold them with our prayers.

American Mission,
Tanta, Egypt,
May 12, 1919.

Miss Elizabeth Milligan,
My dear friend:—

You may be interested to know that I am here in Miss Finney's home. This is the first home that our Mission has authorized one of our unmarried lady missionaries to have, and it is so wondrously surpassing the hopes of those who planned and prayed it into existence that we are all rejoicing about it. Our Egyptian sisters feel that this home has been established primarily to help them, and they certainly make use of it. Of course much of this is due to Miss Finney's tactful and cordial way with them, but having the house gives opportunity for this to be manifested and used of the Lord to the helping of the women whose hearts He prepares to receive the message He sent us to give.

May I tell you a bit of our daily program? We breakfast at 6:45 a. m., then the Bible women come in for the Bible lesson and prayer before going out to work. We talk over the topics for prayer, and I wish you could hear this. Part of it is the "Prayer Cycle," and Miss Finney gives it to the women in Arabic, and it loses nothing in the translation, I assure you. Then I wish you might hear those dear women pour out their hearts in prayer for those mentioned in the "Cycle." Today as Miss Finney was giving it to them she said, "This is our day of special blessing for many will be praying for us today." Then how those dear women thanked God for the prayers of "our sisters in America," and to be made ready to receive all the blessings that were being claimed for them today by intercessors in other places. I hope women everywhere are using the "Cycle" as faithfully as these women are and getting as much good out of it.

I wanted to tell you this for I think our "Prayer Cycle" is one of the evidences of our Lord's very definite leading in recent years. We want workers, yes, but only those that He thrusts out into His harvest. To get those, some one must obey His command, "Pray ye, therefore." The "Cycle" helps those who undertake this ministry to do more definite work. It has made our hearts eager and expectant today not only for ourselves, but for our Egyptian fellow-workers. The Bible women seemed to feel that the hearts of hearers would be ready to receive the message today, because many at home would be praying. Think what that would mean to one of our Bible women who has 35 Moslem houses in which she preaches and teaches Christ.

With kindest greetings and loving wishes for the work of your department, believe,

Most sincerely yours,
MARGARET A. BELL.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERSHIPS.

($25.00 Each).

From May 15, 1919, to July 15, 1919.

1. Mrs. W. A. Miller, West Hebron, N. Y. By West Hebron Y. W. M. S.
2. Mrs. J. A. Harper, Tilden, Ill. By W. M. S. of Tilden.
3. Mrs. W. W. Brown, Pinckneyville, Ill. By her husband.
4. Mrs. J. R. McBurney, 837 Gomber Ave., Cambridge, Ohio.
5. Mrs. J. F. Cornelius, Seaman, Ohio. By her husband.
6. Miss Netta Allison, 420 W. 10th St., Topeka, Kans. By two members of Y. W. M. S., of Topeka, Kans.
7. Mrs. Jennie Palmer White, Barnesdale, Ohio. By her son, T. C. White.
8. Mrs. T. C. White, Barnesdale, Ohio. By her husband.
9. Mrs. J. F. Clark, Kimbolton, Ohio. By her husband.
10. Miss M. Vira Walker, Norwich, Ohio.
11. Mrs. A. W. Pollock. (In memoriam). By her mother, Mrs. H. A. Burns, New Concord, Ohio.
12. Mrs. J. R. Herron, Utica, Ohio.
13. Miss Mary Crawford, Xenia, Ohio.
14. Miss Maude Wells, Piper City, Illinois.
15. Mrs. Newell Kerr Cowden, New Concord, Ohio. By Miss I. Maude Wells.
16. Mrs. J. M. McClain, Darlington, Pa.
17. Mrs. C. R. Forsythe, Kimbolton, Ohio. By her mother, Mrs. J. M. McClain.
18. Mrs. Harriet Witherow, 343 4th St., Beaver, Pa. In memory of her mother, Mrs. Harriet A. Blythe.
19. Mrs. Charles W. Hawthorn, 195 Summit Ave., Buffalo, N. Y. By Mr. C. W. Hawthorn.
20. Mrs. S. S. White, 2411 Osgood St., N. S., Pittsburgh, Pa.
21. Mrs. Charity A. Stinson, Viola, Kansas. By her sister.
22. Miss Clara Speers, Knoxville College, Knoxville, Tenn.
23. Mrs. Helen Henderson, Reynoldsburg, Ohio. (A birthday gift from children).
24. Mrs. Anna Davidson, Xenia, Ohio.
25. Mrs. Alice Duff, New Concord, Ohio.
26. Mrs. Mary J. Murdock, Youngstown, Ohio.
27. Mrs. H. F. Hazlett, Jamestown, Pa.
28. Mrs. Edith Cochran, Jamestown, Pa.
29. Mrs. Maria L. Gaston. By her niece.
30. Mr. William Blythe. By his daughter.
31. Mrs. Harriet A. Blythe. By her daughter.
32. Miss Mary Jane Blythe. By her sister.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

FIELD SECRETARIES NOTES.

MRS. J. C. ALTER, 21 Mountain Ave., Piedmont, Oakland, California.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, first Tuesday, 2:30, 2nd U. P. Church.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Eleanor Club Assembly Room, Stephen's Building, 25 N. State St., second Tuesday every month, 12 noon to 1:00 p. m.

Monmouth, second Tuesday, 4 to 5, Y. M. C. A.

Cleveland, Old Stone Church, on the Square, second Tuesday every month at 2:30 p. m.

New Castle, Pa., first Tuesday of every month in the First United Presbyof First United Presbyterian Church.

San Francisco, first Tuesday, 2:30 Y. W. C. A., corner Sutter and Mason.

Cambridge, Ohio, second Tuesday, every month in the First United Presbyterian Church.

Youngstown, Ohio, first Tuesday, 2:30 p. m., Tabernacle United Presbyterian Church.

Los Angeles, first Monday, 10 a. m., First U. P. Church.

Xenia, first Tuesday, 2 p. m., First U. P. Church.

Every Tuesday, 10:00 a. m. The hour of prayer for individuals and prayer groups.

During June Rev. Mills Taylor, of the Foreign Board, Dr. L. M. Henry, of Egypt, and myself went to Arkansas Valley to help them "over the top" with their share of the "407."

On my way I attended the Presbyterial of Garnett Presbytery at Richmond, Kansas. We had a most helpful and interesting meeting. They are to undertake the canvass of "Things to do" and are already at work to secure at least the salary of a missionary as a beginning in their share of the "407."

I should like to begin at Walton and tell of our meeting in each one of the seventeen congregations in Arkansas Valley Presbytery.

I do not believe I have ever helped in any work where we all feel the power of prayer as in this work. In most of the congregations there were prayer groups meeting daily for prayer while we were in the Presbytery. Where it did not seem possible the missionary society observed an hour of prayer daily. Then, too, Mr. Taylor reminded us again and again of the five hundred or more who have signed the "407 prayer league covenant." A special letter had been sent to them by Mr. Taylor as we began our work.

In every church we found a card with these words: "'407'. Our share 5." It was interesting to note that in the congregations where there were not found in conspicuous places we had the greatest difficulty in reaching the top.

Printed statements and pledges have been prepared by the "407" Committee. These statements showed just what their share was and how much had been provided. The balance was then divided according to the membership.

Kansas never looked so beautiful and never has seen such a wonderful wheat crop and the people responded in the spirit that "to whom much is given much will be required."

The missionary societies of this Presbytery have set an example that should be an inspiration to every Presbyterial.

In April, 1918, they decided to assume the entire support of Miss Lois Buchanan. Up to that time they gave half her salary. During the past year they raised more than the entire salary and in April, 1919, decided to raise the entire salary of Miss Mary Frances Lincoln. She is one of their own as she had her training in Sterling and goes out from Wichita.

We began June 5 and ended June 19. Days and nights were full. In most of the place the women of the missionary societies had a women's meeting in the afternoon. Zenith has the unique position of being the only place where I have ever had a meeting with the missionary societies before twelve o'clock. We arrived about ten-thirty a. m. and found the women already gathered in a home nearby for their meeting.

I am glad to report that every congregation went "over the top" with the possible exception of two and we confidently expect they will be inspired by the example of the others and do their share.

But even so enough additional was given so that Arkansas Valley will be the first to "finish the job." They were one of the first Presbyteries to overture General Assembly in 1903 to undertake sending out at least one missionary for every 25,000 in our mission fields.

Their share of the "407" is five. Rev. Ralph McLaughlin is already at work in Egypt with his wife and little daughter, Miss Kate Spencer is in India, and Miss Mary Frances Lincoln is under appointment to India. Please pray the two additional may be soon found.

The example of Arkansas Valley Presbytery will surely be an inspiration and blessing to the whole church to follow where they have led.

Two days were spent in Pittsburgh with the Committee making plans for the "New World Movement for the United Presbyterian." The "407" is to become a part of this movement. Personally I believe it is the motor power. I feel confident our missionary societies will be ready to do their full share and more.

WOMEN'S BOARD REPORT.

The Board met in regular session June 17, 1919, with the President in the chair.

Thirteen members being present. The minutes were read and adopted. Bills from Henderson Hospital amounting to $248.26 were ordered paid.

Indian Secretary reported that the 1st Church, Cambridge, Ohio, has made Earl Scott, one of the Warm Spring Indian boys a Junior Life Member. Reports were received from Warm Spring, Simnasho and Tama.

Application and recommendations of Miss Ethel Lois Weed of Monmouth, Ill., were received and on motion of Mrs. J. B. Hill, she was appointed as a missionary to the foreign field.

Young Women's Secretary reported two new societies: Wheeling Presbytery, New Athens Y. W. M. S., seven members; San Francisco Presbytery, San Francisco Y. W. M. S., sixteen members.

Home Secretary presented reports from 12th Church, N. S., Pittsburgh, Pa.; Westland Mission, Hickory, Pa.; Italian Mission, Butler, Pa.; Italian Mission, Portland, Ore.; 4th Spokane, Wash. Miss Irma Allen, missionary at Fresno, Calif., is very ill and was obliged to give up her work April 1st, and is now at her home at Ingle Side, Calif.

Mr. Giffen reports good attendance at the commencement exercises at Frenchburg.

On motion of Home Secretary, Miss Dorothy Collins, of Cedarville, Ohio, and Miss Maud Wells were appointed teachers at Frenchburg.

Parsonage Secretary presented applications from Cuyahoga Falls, 1st Akron, Ohio; College Hill, Wichita, Kans., for parsonage grants. On motion these requests were granted. East Tacoma, Wash., loan is paid in full.

Bill for $57.60 for assembly reports was ordered paid.

Meeting adjourned.

July 1, 1919.

The Women's Board met in regular session. The President calling the meeting to order. Twelve members were present.

Treasurer reported receipts for June,

$10,559.76; disbursements, $18,053.27. Report adopted.

Financial Secretary reported disbursements, $537.72; balance, $430.89; bills amounting, $13.75. Report was adopted and bills ordered paid.

Foreign Secretary. A Committee on Survey consisting of Mrs. H. C. Campbell, Mrs. J. D. Sands, Mrs. A. K. Wilson, Mrs. W. S. Cook, Mrs. J. S. Crawford, Mrs. J. B. Hill was appointed.

Literature Secretary presented bills amounting to $39.20 which were ordered paid.

Statistical Secretary was instructed to pay bill for printing Statistical Reports.

Indian Secretary presented bills amounting to $5.91 which were ordered paid.

Freedmen's Secretary reported receipt of a check for twenty-five dollars from a friend for purchased of sewing machine for Henderson. A bill of $93.60 for roof at Athens, Tenn., was ordered paid.

Home Secretary. Miss Anna B. Henry was appointed a missionary for the Montrose Avenue Church, Chicago Presbytery. Mrs. Rowland and Mr. Wigginton were appointed helpers at Frenchburg. Bills amounting to $594.09 were ordered paid. Profits from the sale of baskets amounted to $169.66.

Parsonage Secretary reported that Sandy Lake congregation had paid its loan two and a half years before required.

Adjourned.

MRS. W. R. WILSON,
Recording Secretary.

THIRD WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

Religious and moral leaders from practically all of the Allied and neutral nations are coming to America to attend the Third World's Christian Citizenship Conference, which is to be held in Pittsburgh, Pa., Victory Week, November 9-16, 1919. Assurance of this has been given to Dr. James S. Martin, Superintendent of the National Reform Association, who has spent the spring in Paris.

Dr. Martin has met with the chairman, secretary, or members of official peace delegations from twenty-eight different nations and in every case he has found cordial interest and been promised the presence at the Conference of at least one representative from each nation, who will participate in its proceedings.

The purpose of the Conference is to collect and present authentic data as to the status of the moral problems in each country; to consider the present-day political, social and industrial condition of the world, and to devise plans for the better solution of all moral problems, that the world may be brought more nearly into conformity to the moral teachings of Christianity.

The Conference will be attended by official delegates from nations, states, cities, churches and other organizations, but all other persons who are interested in world reconstruction on a Christian basis are also invited to be present. Further information can be obtained from the National Reform Association, 603 Publication Building, Pittsburgh, Pa., which has taken the initiative in calling the Conference.

STUDY FOR THE MONTH.

FREEDMEN'S MISSIONS AND THE AMERICAN INDIAN.

O give thanks unto the Lord; call upon his name: make known his deeds among the people. Ps. 105:1.

Bible Reading—Phillipians, Chapter 2.

Roll Call—Make mention of the encouragements among these peoples.

Topics for Study—

The Freedmen.

1. What the Negro can do to help eliminate himself as a problem.
2. The Negro in Song.
3. The Negro in Literature and Art.
4. The Christian Attitude Toward the Negro Problem.
5. Agriculture—A Safe Pursuit for the Negro.
6. Effects of Our Contribution to the Freedmen.
   - (a). In Industries; the Arts; the Professions.
   - (b). In Personal Character; in Citizenship; in Christian Living.
7. A Tour of Our Missions.

The American Indian.

"All Americans, regardless of race or color, should be advanced to their highest efficiency, physical, intellectual, and moral. We do not need a big nation with a superior class but we need a whole big superior people, with every man developed to his best manhood."

Topics for Study—

1. American Citizenship for the Indian the Great End.
2. The Reservation. Fatal to the Development of Good Citizenship or Civilization by Contact, not Segregation.
3. The Education of the Indians.
4. Some of the Evils of the Reservations. Namely, The Use of Peyote; Dancing Taught in the Schools; Gambling; Sabbath Sports, Etc.
5. The Vital Need of Christian Government Employees.
6. The Opportunity for the Indian After the War.
7. Messages from Tama, Simnasho and Warm Spring.
8. The Hampton Normal and Agricultural Training at Hampton, Va.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon ....Rev. H. T. Jackson
Simnasho, Oregon ....Rev. W. A. Matthews
Tama, Iowa ....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Miss Bess Eakin, (Italian), Butler, Pa.
Miss Grace Welch, Burgettstown, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlett, N. S., Pittsburgh, Pa.
Miss Romain Russell, Hickory, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Miss Flora B. Torrance, Boise, Idaho.
Miss Anna C. Parr, Quincy Ave. Mission, Pittsburg. Kansas.
Miss Irma G. Allen, Fresno, Calif.
Mrs. F. C. Metcalf, (Mutes), Portland, Oregon.

MOUNTAINEER.

Miss Ida Paisley, Frenchburg, Ky.
Miss Margaret Cleland, Frenchburg, Ky.
Miss Ruth Bemis, Frenchburg, Ky.
Miss Margaret Peebles, Frenchburg, Ky.
Miss Elizabeth Hamilton, Frenchburg, Ky.
Rev. and Mrs. W. J. Giffin, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. Mail bill of lading to the Principal, Rev. W. J. Giffin, Frenchburg, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Riceville, Tenn.—Mrs. Lily M. Clatchey.
*Knoxville ,Tenn.—Rev. J. Kelly Giffen.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. L. W. Michael, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
Chase City, Va.—Rev. F. W. Wilson.
R. F. D. 1. Mark "For Bluestone Mission."
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

Treasurer's Report for April 15 to June 30, 1919.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Exten. & Parsonage	Ministerial Relief	Young Women's Special	"407" Bonds	Contingent Fund	Women's Asso. Work			Temperance	Isaiah 41:6	Miscellaneous	TOTAL
												Orphans' Home	Home for Aged People	Columbia Hospital				
Albany		50.00				3.00												53.00
Allegheny	265.00	250.00	60.00	10.00	95.00		10.00	10.00		50.00						4.00		754.00
Argyle		300.00				3.00									1.00		17.00	321.00
Beaver Valley	80.00		5.00	3.00					5.00								12.00	105.00
Boston	5.00								14.00									19.00
Butler		144.00																144.00
Caledonia		107.00															5.00	112.00
Chicago		137.50																137.50
Colorado	54.40	75.00																129.40
Conemaugh			25.00															25.00
Garnett		6.00	14.00	4.00	5.00										1.00		1.50	31.50
Hudson		5.00																5.00
Idaho	4.00	2.00	4.00															10.00
Illinois Central	1.00		2.00	2.00	3.00			2.00	21.00	50.00					1.00		12.75	94.75
Illinois Southern																	64.00	64.00
Indiana Northern	8.00	5.00				3.00												16.00
Lake	50.00																	50.00
LeClaire	15.00																	15.00
Mansfield			10.00	1.00	11.00		1.00	1.00				1.00	1.00	1.00				27.00
Monmouth	5.00	60.00	5.00			8.00										2.00	1.00	81.00
Monongahela	45.00	550.00	175.00	15.00	100.00				60.00	50.00	25.00						91.50	1111.50
Muskingum	38.00	164.00	10.00								11.25							223.25
Philadelphia	19.00		8.00	12.00	2.00	10.00			20.00						2.00	2.00	26.00	101.00
Pittsburgh																7.00		7.00
Puget Sound	100.00																	100.00
San Francisco	9.00	5.00	8.00	6.00	6.00	10.00	1.00	1.00	10.00		.90							56.90
Sidney	5.00	25.00																30.00
Steubenville	10.00	8.00	10.00	15.00					18.00									61.00
Tennessee	4.00		4.00	4.00	4.00													16.00
Texas	2.00	17.50	2.00	1.00	1.00		2.00	2.00				2.00	3.00	2.00	2.00	1.00		37.50
Vermont	6.00		4.00	3.00	6.00											13.00		32.00
Westmoreland	389.00	132.00	112.00	5.00	29.00			15.00	5.00		5.00				6.00		50.00	748.00
Wisconsin		39.00																39.00
The Barnes Family		75.00																75.00
Sparta Cong.		200.00																200.00
Miss Helen T. Brown		120.00																120.00
Cong., Rochester, N. Y. S.S.		100.00																100.00
Cochranton & Utica Cong.		300.00																300.00
Miss Anna A. Milligan		600.00																600.00
Norris Sq. S. S., Phila.		150.00																150.00
Mr. Geo. M. Paden		100.00																100.00
Miss M. A. Given		300.00																300.00
Friends		550.00																550.00

Woods' Sisters		50.00																50.00
Frenchburg School Board			1030.97															1030.97
Industrial Depts.					95.00													95.00
Interest	353.37		20.67								834.50						1279.16	2487.70
Mrs. M. J. Newman, Decd.			20.00															20.00
Miss E. Warden & Sister	150.00																50.00	200.00
Columbus City Cong.	180.00																	180.00
A Friend	25.00																	25.00
Refunds	8.74		86.54		5.50			27.25							35.00	90.00	14.97	268.00
Sale of Cow			65.00															65.00
Gifts to Frenchburg			59.00															59.00
Mrs. J. H. Evans	5.00																	5.00
Mrs. H. T. McLaughlin	25.00																10.00	35.00
J. S. McCall and Family	34.00																	34.00
A Friend	50.00																	50.00
Mrs. A. L. Darling					5.00													5.00
Mrs. A. C. Lillie					3.00													3.00
Convention Offering	175.00																	175.00
Sale of Exhibits					13.35													13.35
Sale of Manuals					5.25													5.25
Mrs. M. B. Philips	5.00																	5.00
U. P. Home for Aged	45.00																	45.00
K. Hill Circle, E 187 St.	10.00																	10.00
Plus Ultra S. S. Class	50.00																	50.00
Mrs. Martha Todd	100.00																	100.00
K. D. Class, Fowler	6.50																	6.50
S. S. Class, Janesville	10.00																	10.00
Friends				16.00														16.00
Mrs. S. A. Park, Dec'd.																	350.00	350.00
Mr. & Mrs. J. E. Wylie	37.50																	37.50
Friends				50.00														50.00
De Witt S. S.	10.00																	10.00
Pawnee City Cong.	15.00																	15.00
Olathe Cong.	137.10																	137.10
Individuals, Guernsey	5.00																	5.00
Jennie P. Bryan	5.00																	5.00
Friend					25.00													25.00
W. M. S., Elizabeth				2.00														2.00
Sarah Dales W. M. S.				2.00														2.00
Callie Patterson				2.00														2.00
Mr. & Mrs. J. O. Crawford	100.00																	100.00
Miss M. A. Lawrence										50.00								50.00
Items of Cents											.36							.36
Repayments on Loans							3958.24										2699.69	6657.93
Martha J. Houston, Dec'd.																	488.72	488.72
Annuities																	1700.00	1700.00
War Bonus Gifts																	140.50	140.50
TOTAL	$2656.61	$ 4627.00	$1740.18	$153.00	$ 414.10	$ 37.00	$3972.24	$ 58.25	$153.00	$200.00	$ 877.01	$ 3.00	$ 4.00	$ 3.00	$48.00	$ 119.00	$ 7013.79	$22079.18

MRS. J. B. HILL, Treasurer,
5852 Bartlett St., Pittsburgh, Pa.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, appointed 1881, Home for Women, Gurdaspur
Miss Helen D. Anderson, Appointed 1918 ......Sialkot
Miss Margaret Anderson, Appointed 1918 ...Gurdaspur
Miss Roma Beatty, Appointed 1909 ....Pasrur
Miss Hazel Bennett, Appointed 1909 ......Gujranwala
Miss Mary Lois Boyd, Appointed 1918 .....Gujranwala
Miss Lois Buchanan, Appointed 1918 .....Sialkot City
Miss Alice G. Burnham, Appointed 1915 .....Zafarwal
Miss Elizabeth M. Caldwell, Appointed 1918, Pathankot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss Henrietta Cowden, Appointed 1905 ...Sialkot City
Miss Laura Dickson, Appointed 1897 ......Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 ....Pasrur
Miss E. M. Gordon, Appointed 1893 ....Jhelum
Miss Nancy Hadley, Appointed 1904 ....Zafarwal
Miss Laura B. Hamilton, Appointed 1908 ...Sangla Hill
Miss Marietta Hamilton, Appointed 1916 ...Sangla Hill
Miss Eleanore K. Holliday, Appointed 1918, Sialkot City
Miss Flora Jameson, Appointed 1903 ......Sangla Hill
Miss Harriett Jongewaard, Appointed 1915, Sialkot City
Miss Wilhelmina Jongewaard, Appointed 1915 .... Sialkot City
Miss Mary Kyle, Appointed 1904 ....Pasrur
Miss Mary A. Lawrence, Appointed 1893 ......———
Miss Mary Lincoln, Appointed 1919 ....Sialkot City
Miss Mary E. Logan, Appointed 1891 ....———
Miss Eleanor Maconachie, Appointed 1909 ....Hollywood Co., Down, Ireland
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fanny C. Martin, Appointed 1895 ...Sialkot City
Miss Jane E. Martin, Appointed 1906 ......Pathankot
Miss Mary R. Martin, Appointed 1890 ....———
Miss Henrietta Moore, Appointed 1898 ......Madhopur
Dr. Sara Moore, Appointed 1917 ....Madhopur
Miss Jean Morrison, Appointed 1895 ....Lyallpur
Miss Elizabeth McCahon, Appointed 1875 ..Sialkot City
Miss Rose A. McCullough, Appointed 1879 .Gujranwala
Miss Louise Scott, Appointed 1916 ....Gujranwala
Dr. J. P. Simpson, Appointed 1902 ....Jhelum
Miss Kate E. Spencer, Appointed 1918 ....Sialkot City
Miss Mabel C. Stewart, Appointed 1915 ....Pasrur
Miss Martha Strong, Appointed 1915 ....Sargodha
Miss Florence Tomaseck, Appointed 1919 ....Sialkot
Miss Ruth A. Warnock, Appointed 1913 .....Sargodha
Miss Josephine L. White, Appointed 1884 .Campbellpur
Dr. Maria White, Appointed 1886 ....Pasrur
Miss Dora Whiteley, Appointed 1911 ....———
Miss Gertrude E. Zink, Appointed 1919 ....Sialkot

NOW IN THIS COUNTRY.

Miss Minnie E. Beatty, Appointed 1912 ....R. D. 4, Chicora, Pa.
Miss A. Laura Cleland, Appointed 1903 .... Cambridge, Ohio
Miss Kate A. Hill, Appointed 1896, Care Women's Board, 904 Publication Building, Pittsburgh, Pa.
Miss Olive Laing, Appointed 1912 ....46 Maple Ave., Ingram, Pa.

EGYPT.

Miss Sara M. Adair, Appointed 1918 ....Cairo
Miss Mary E. Baird, Appointed 1913 ....Zagazig
Miss Ella M. Barnes, Appointed 1911 ....———
Miss Margaret Bell, Appointed 1901 ....Assiut
Miss Ida L. Cabeen, Appointed 1909 ....Zagazig
Mrs. Mary Kerr Coventry, Appointed 1918 ......Cairo
Miss Mabel Dickie, Reappointed 1919 ....Cairo
Miss Ella Downie, Appointed 1913 ....———
Miss Ruth Margaret Eddy, Appointed 1914 .....———
Miss Helen Ferrier, Appointed 1900 ....Beni Suef
Miss Davida Finney, Appointed 1914 ....Mansoura
Miss Minnehaha Finney, Appointed 1894 ....Tanta
Mrs. T. J. Finney, Appointed 1916 ....Mansoura
Miss Elsie French, Appointed 1909 ....Alexandria
Miss Rena Hogg, Appointed 1896 ....Cairo
Miss May Holland, Appointed 1913 ....Tanta
Miss Florence A. Hutchison, Appointed 1916 ..... Alexandria
Miss Helen Jeannette Martin, Appointed 1915 ...Cairo
Miss Roxie Martin, Appointed 1901 ....Cairo
Miss Dora Mason, Appointed 1918 ....Alexandria
Miss Nell B. Moore, Appointed 1919 ....Cairo
Miss Anna McConaughy, Appointed 1903 ....Cairo
Miss Jeannette McCrory, Appointed 1916 ....Benha
Miss Evelyn McFarland, Appointed 1919 ....Cairo
Miss Carol McMillan, Appointed 1906 ....Tanta
Miss Fay Elsie Ralph, Appointed 1919 ....Cairo
Miss Margaret Smith, Appointed 1872 ....Cairo
Miss Nellie C. Smith, Appointed 1911 ....———
Miss Elizabeth Speer, Appointed 1919 ....Cairo
Miss A. Y. Thompson, Appointed 1871 ....Cairo
Miss Mary L. Thompson, Appointed 1917 ....Cairo
Miss Laura Walker, Appointed 1904 ....Alexandria
Miss Ethel L. Weed, Appointed 1919 ....Cairo
Miss Florence L. White, Appointed 1919 ....Cairo
Miss Ida B. Whitesides, Appointed 1913 ....Luxor
Miss Esther W. Wilson, Appointed 1919 ....Cairo
Miss Ruth B. Work, Appointed 1904 ....Assiut

NOW IN THIS COUNTRY.

Miss Alda B. Atchison, Appointed 1904 ...Albia, Iowa
Miss Carrie Buchanan, Appointed 1893 ..Hebron, Ind.
Miss Anna B. Criswell, Appointed 1905 ....6407 Dean Street, Pittsburgh, Pa.
Miss Alfaretta Hammond, Appointed 1904 ....Loveland, Colo.
Miss Isabel Hosack, Appointed 1912 ......Mercer, Pa.
Miss Olive T. Mason, Appointed 1912 ....R. D. 1, Verona, Pa.
Miss Mary M. Pattison, Appointed 1912 ....118 W. 9th St., Sioux Falls, S. D.

SUDAN.

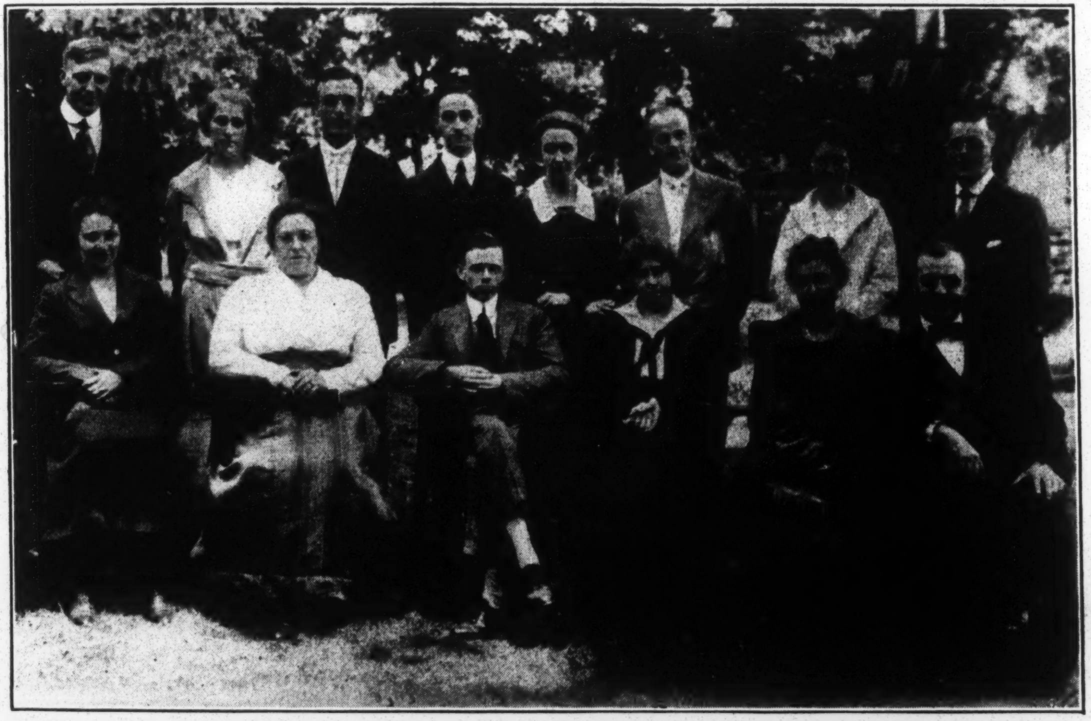
Miss Mary E. Cole, Appointed 1919 ....Khartum North
Miss Una Cole, Appointed 1918 ....Khartum North
Miss Elsie E. Grove, Appointed 1912 ..Khartum North
Miss Aulora McIntyre, Reappointed 1919 .... Khartum North
Miss Kathryn MacKenzie, Appointed 1918 .... Khartum North
Miss Marie Truan, Appointed 1919 ....Nassar

NOW IN THIS COUNTRY.

Miss Sarah Isabella Dight, Appointed 1914 ....New Wilmington, Pa.

*Florence M. Jones,
India

*Mary Frances Lincoln
India



MISSIONARIES UNDER APPOINTMENT OF FOREIGN BOARD.

This picture was taken at New Wilmington Conference, 1919.

Back row, beginning at left: Dr. Jongewaard, Mrs. Pollick, Rev. Pollick, Rev. Lormer, Mrs. Lormer, Rev. Wilson, Mrs. J. S. Maxwell, Dr. J. S. Maxwell. Front row, beginning at left: Mrs. Jongewaard, Mrs. Whitcom, Dr. Whitcom, Miss Wonderly, Mrs. Mitchel, Rev. Mitchel.

---

*Under appointment of Women's Board, going out this fall.

*Mary Logan,
India

*Nellie C. Smith,
Egypt

*Ella B. Downie,
Egypt

*Mary A. Lawrence,
India

Ethel L. Weed,
Egypt

Mary E. Coie,
Sudan

Lucia Dwight,
Egypt

Florence Tomaseck,
India

Esther W. Wilson,
Egypt

Evelyn McFarland
Egypt

Gertrude Horst,
India

*Returning after Furlough.

THE MISSIONARY PARTY UNDER CARE OF THE WOMEN'S

The pictures of Miss Dora Whitely and Miss Mary Martin, of India, as well

Gertrude Zink,
India

Elizabeth Speer,
Egypt

Florence Lillian White,
Egypt

Nancy Elizabeth Sidwell,
India

¶Aulora McIntyre,
Sudan

Helen Anderson,
India

¶Mabel B. Dickey,
Egypt

Edna B. Broyles,
India

Fay E. Ralph,
Egypt

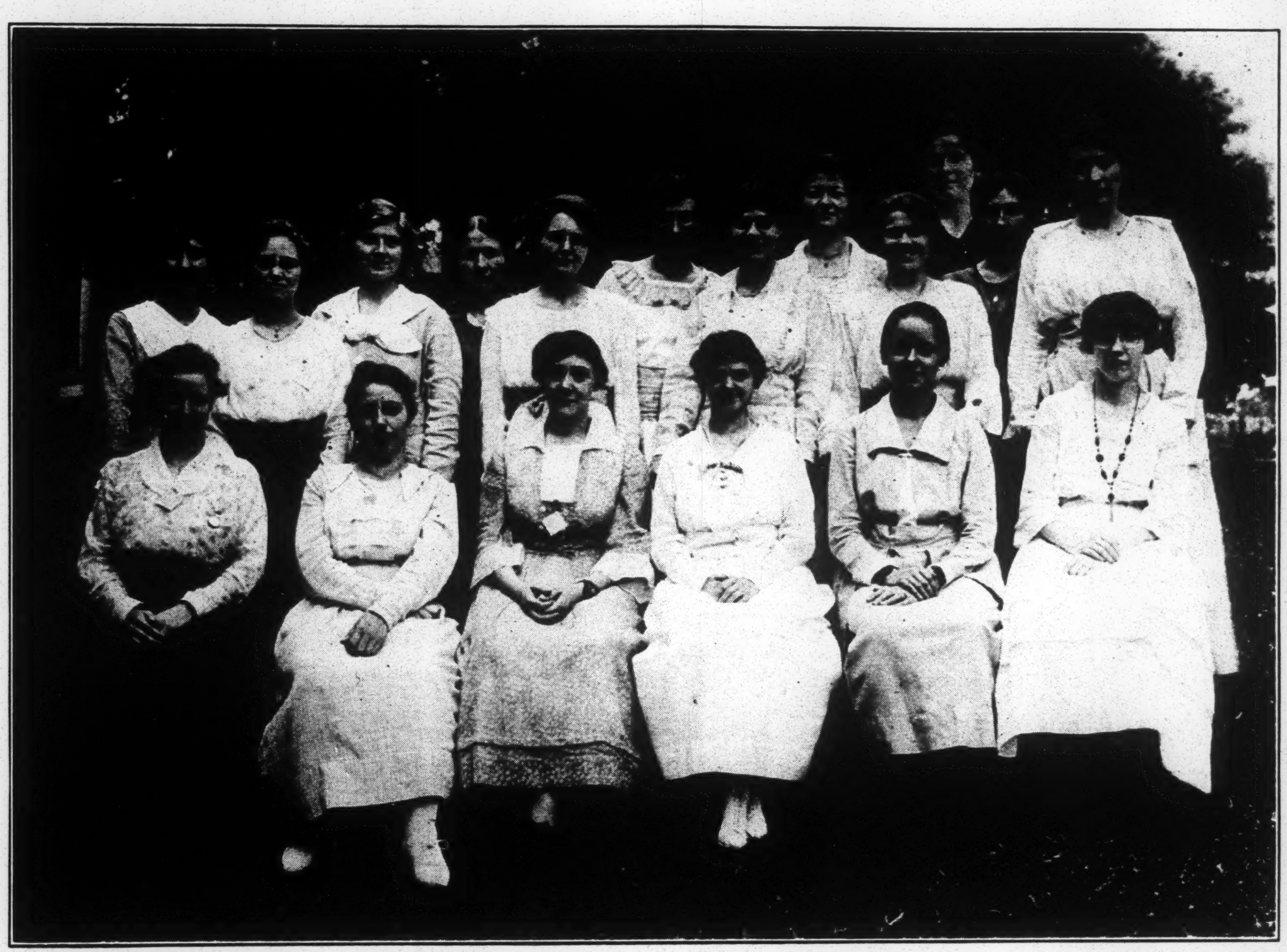
‡Vida J. Graham,
India

Georgia Wengert,
India

¶Re-elected following a rest at home.
‡Appointment by Foreign Board.

BOARD SAILING IN 1919, TO EGYPT, INDIA AND SUDAN.

as Miss Ella Barnes, of Egypt, we regret, were not received in time for this issue.



YOUNG WOMEN UNDER APPOINTMENT OF THE WOMEN'S BOARD GOING TO OUR FOREIGN FIELDS THIS FALL. SALARIES ARE ALL PLEDGED.

Beginning from left to right—front row: Miss Lincoln, Miss Broyles, Miss Wilson, Miss Speer, Miss Ralph, Miss Zink; back row: Miss White, Miss Dwight, Miss Sidwell, Miss Coie, Miss Wengert, Miss Horst, Miss Dickey, Miss McFarland, Miss Jones, Miss Anderson, Miss Tomaseck, Miss Weed.